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IN WOODS OF GOD-REALIZATION

RAMA TIRTHA PRATISTHAN
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स्वामी रामतीर्थ प्रतिष्ठान के ग्रन्थ की सूची

लेख व उपदेश

(हिन्दी में अजिल्द संस्करण)

	मूल्य
१—अन्तरात्मा	३)
२—सफलता का रहस्य (शक्तिस्त्रोत)	३)
३—आत्मानुभव	३)
४—विश्वानुभूति	३)
५—धर्मतत्व	३)
६—वेदान्त शिखर से	३)
७—[illegible] माता	३)
८—अरण्य संवाद	३)
९—सुलह कि जंग : गंगा-तरंग	६)
१०—भक्तियोग रहस्य	३)
११—व्यवहारिक वेदान्त	३)
१२—राम-हृदय	१-५०
१३—राम-पत्र	३)
१४—राम-वर्षा भाग १ (भजनावली)	४)
१५—राम-वर्षा भाग २ ,,	३)
१६—राम जीवन-कथा	६)
१७—नीति कथाएं भाग १	प्रेस में
१८—नीति कथाएं भाग २	प्रेस में
१९—साधारण धर्म	प्रेस में

श्री भगवद्गीता की वृहत् व्याख्या

श्री स्वामी नारायण कृत

३ खण्डों में कुल पृष्ठ संख्या २४००

सुन्दर जिल्द

१—प्रथम खण्ड—प्रस्तावना पृष्ट ५७६	मूल्य ७)
२—द्वितीय खण्ड—प्रथम ६ अध्याय ८३२	,, ७)
३—तृतीय खण्ड—शेष १२ अध्याय ७९०	,, ७)

वेदान्त के चार अपूर्व ग्रन्थ

आत्मदर्शी बाबा नगीनासिंह वेदी कृत

हिन्दी

१—वेदानुवचन	मूल्य	६)
२—आत्मसाक्षात्कार की कसौटी,		३)
३—भगवद्ज्ञान के विचित्र रहस्य	,,	३)
४—जगजीत प्रज्ञा	,,	१)

उर्दू

१—मयारुल मियास्त्प	मूल्य	२)
२—नारायण चरित्र	,,	१)
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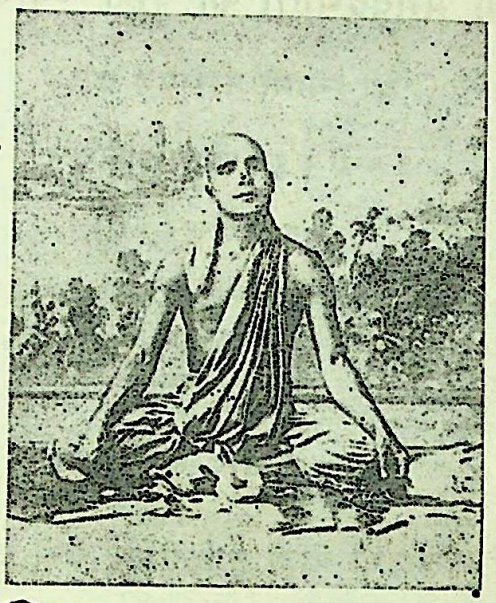

दो शब्द

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प्रबंधक—

श्री रामतीर्थ प्रतिष्ठान

१४, मारवाड़ी गली, लखनऊ।

RAMA TIRTHA PRATISTHAN

14, Marwari Gali, Lucknow, U. P.

श्री

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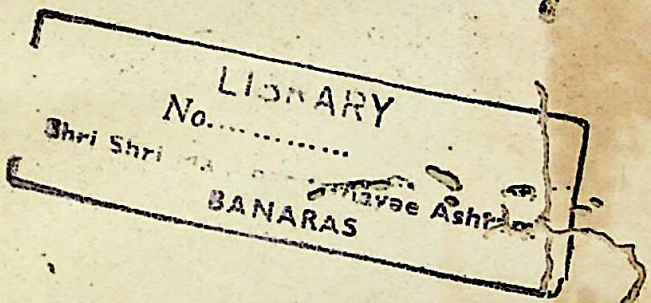

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In Woods of God-Realization

THE COMPLETE WORKS OF

SWAMI RAMA TIRTHA

PRESENTED

Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of his own Divinity.

VOLUME I

RAMA TIRTHA PRATISTHAN
SARNATH, VARANASI
INDIA

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Published by

RAMA TIRTHA PRATISTHAN

Sarnath, Varanasi

Eighth Edition : 1956

PRICE :

Inland ... ... *Price* Rs. 7/8

Foreign ... ... $ 4 *or* £ 1

FULL SET OF 3 VOLUMES

Inland ... ... Rs. 21/-

Foreign ... ... $ 12 *or* £ 3

Printed by P. N. Bhargava, Bhargava Bhushan Press, Varanasi.

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RAMA'S PROMISE

Whether working through many souls or alone, Rama seriously promises to infuse true life and dispel darkness and weakness from India within ten years; and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded.

—SWAMI RAMA
Jan. 1, 1900.

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Mahatma Gandhi's Message

Swami Rama's teachings have got to be propagated. He was one of the greatest souls, not only of India but of the whole world. I adore his ideals.

M. K. Gandhi

*

Mahamana Madan Mohan Malaviya's Message

The name of Swami Rama Tirtha is such as thrills my heart with ecstasy. I have never come across a greater self-realized Mahatma so far.

His message on self-purification and self-realization would be a great boon for the coming generation of the country.

M. M. Malaviya

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Trivedi

FOREWORD

Swami RAMA was *Jivan-Mukta* in the true sense of the term. His message is for all times and for all men. He preached in the name of Vedanta, but he told us that name does not matter. He again and again exhorts us not to accept a thing or believe in a religion, however great or sublime it may seem, unless and until we have ourselves examined its true merit by our own experience. He prohibits us from selling our liberty to Buddha, Jesus, Mohammad or Krishna. The only way to eternal bliss, he declares, is to know and realize one's true Self. Rama himself condenses his whole philosophy in one sentence—"It is denial of the little self and realization of the true *Atman*."

Losing the consciousness of one's little self *i.e.*, *ahamkar* even for a while either in the heat of work or in the ecstasy of love or in the glamour of beauty is his Vedanta in practice. Hence he emphatically declares that so long as your little self is in the focus of your consciousness, there can be no success of any sort or no unsullied enjoyment or pleasure even. Where there is prosperity, where there is success, where there is greatness it is all due to conscious or unconscious rising above the little self or ego. Thus shedding off our individuality or personality or 'I' for the time being is the secret of his Practical Vedanta. Vedanta according to him is no dogma or blind faith, but the Reality of realities. It is the realization of our true Self, *Sat-Chid-Anand*, the state of All-Being, All Knowledge, All Bliss. When we grasp the fundamentals of Vedanta as detailed and repeated again and again in his illuminating lectures, when we know and realize the emptiness of our little self, we naturally rise to a state where there is no duality, where we feel our own Self as the Self of All. We realize our oneness with the whole universe and the whole universe co-operates with us.

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Swami Rama was himself an embodiment of this Vedanta, the highest knowledge. His whole life in truth was an adventure in the art of Self-Realization. From his very childhood he began to feel the imperative necessity of dedicating himself to knowledge. During his student career he subjected himself to the discipline of his spiritual *Guru* and looked for his guidance in every undertaking, howsoever trivial it may be. More than a thousand letters that he wrote to his *Guru* during this period evidently show how Tirtha Rama (his former name) was developing and moulding himself bit by bit for the higher cause. No worldly glamour was great enough to tempt him and no difficulty was such as to deviate him from his cherished ideal to attain perfect knowledge. Really in his youth he had to face many odd circumstances which would have overpowered a man with a less strong will. After matriculation when he joined college against his father's wishes he was completely at the mercy of Providence. But he had faith and an unquenchable thirst for knowledge, which he could not give up at any cost. It is said that during this period he had sometimes to live on three pices a day. But come what it may, he was bent upon prosecuting his studies. Later on after taking his Master's degree when he was appointed as a professor of Mathematics in the Forman Christian College, Lahore, he was ordinarily well off from the worldly point of view, but his quest for true knowledge was still incomplete. The horizon of his mind had immensely widened. The dualistic theory of *Bhakti*—worship could not fully satisfy him. Though on account of his earnest devotion he sometimes fell in a trance wherein he experienced unfathomable bliss, still his heart was not fully satisfied. He wanted to see his '*Ishta Deva*' face to face. And this was the turning point of his life. He began to study Vedanta which raised him from the cult of *Bhakti* and led him to the search of his true *Atman*. By and by he crossed the bounds of all limitations and non-dualistic Vedantic ideas so overwhelmingly took hold of him that Tirtha Rama decided to renounce the

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world for good and turn himself into a monk. From Tirtha Rama he became Rama Tirtha.

Such is in short the life of our dear Rama. Devout, eager and earnest as he was, he was also really in search of happiness like ourselves. But objects of the senses or name and fame of the world could not give us true happiness was realized by Swami Rama at a very early stage; for they are fleeting and can have no basis for eternal bliss. Self-surrender, no doubt, leads us to ecstasy, but it could not be other than a bit forced if it is offered to some one else than our own Self. And this leads us naturally to Vedanta, which according to Rama is : I am not this body, I am not this mind, I am not this intellect, I am not this life even. I am that Witness Light which is always unattached, which is constant, unchanging, immutable, and infinite. This *Atman* is on the one hand the seer of the three states of consciousness, *Jagriti, Swapna and Sushupti* and on the other, the basis of all the names and forms of this world. It is 'I' that am the seer, it is 'I' that am the seen. There is nothing existent except my true *Atman*. I am *Sat-Chid-Anand*. I am all-Being, All-Knowledge, All-Bliss. These are some of the fundamental ideas which Swami Rama has expounded in such a clear and simple style in his lectures that they at once appeal to our heart and intellect as well. His method of exposition has a charm and force of its own, for it is not the talk of any intellectual erudite *pundit*, but of one who has himself gone through every stage of this sublime Self-Realization. He stands on his own experience and it is on the strength of this self-realization that he guarantees that any seeker after Truth, if he reads all his lectures again and again and meditates on them, is sure to be convinced of his Divinity. In reality, in the end his mind was so completely saturated with the one idea सर्वम् खल्विदम् ब्रह्म All is *Brahman*, that in the true Upnishadic tone he could see in this world nothing but his own *Atman*, could hear nothing but his own *Atman*, could smell nothing but his own *Atman*, could taste nothing but his *Atman*. He was fully immersed in the

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eternal and infinite bliss and knowledge of the true *Brahman*.

Here one may well ask, what is the use of losing ourselves in that non-dualistic state of eternal bliss and giving up all human love, compassion, sympathy and fellow-feeling. Is human love not a worthy cause? Swami Rama says, use or no use, every one of us has at the bayonet's point to adopt this supreme ideal and tread the path of Self-Realization. There is no escape from this Divine law of our life, for it is the stern reality, the Reality of realities. By and by your 'I', your egoness will have to go, it cannot last for all time. It is there only at the sufference of your true *Atman*. But one day you will have to realize your true Self, you cannot avoid it. If you consciously begin to tread the path of Self-Realization, it is well and good. If you take the opposite road and persist in it, Nature will give you bumps after bumps, so heavy and so often that ultimately one day you will have to come to this true path of Self-Realization. The Divine laws of life are very exacting and unrelenting. You cannot escape them. Rama says, love any worldly thing or any human being for his own sake, giving him a realistic personality, it is dead sure that one day he will either deceive you or will be taken away from you by the cruel hands of Death. Rama says the way to the fulfilment of a desire is to give it up, renounce it, rise above it. So long as you hanker and hunger for it, you will never get it, will never reach it. The moment you renounce it, are in the mood of recklessness about it, the very moment it is presented to you. The whole nature, says Rama, is moving towards this goal of Self-Realization. All the world, the whole universe is but a playful freak of your true *Atman*. There is nothing wrong, nothing ungraceful in this world. Even the lowest human being, the most selfish man is not to be dispised, is not to be condemned. For the time being he is good where he stands. He has just come out of the animal kingdom, so why hate him? According to the plan of evolution all men are at different stages of spiritual advancement. The lowest ones care

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only for their body, they seek carnal enjoyments only. The next higher ones seek the well-being of their bodies but try for the welfare of their family and relations as well. The next higher ones identify themselves with their caste, clan or creed. The next higher man is called the patriot, he identifies his interest with that of his nation. He is ever at the service of his nation and ready to sacrifice his all for the sake of his nation. But the highest men are those who have crossed all boundaries and limitations. They see their own Self in all the human beings of the world. "The wide world is their home and to look upon everybody as their own Self is their religion." Swami Rama says every station of this spiritual gradation is blessed. The only sin that we are committing is that we try to remain stationary, we refuse to move forward. The Divine law of life is that here nothing can remain constant. You must move on. If you are at present enamoured of your family, try to feel one with your caste-fellows. If you are interested in the welfare of your community, please try to sympathize and to feel your oneness with your nation. And it is this Divine law of evolution which made Swami Rama declare that unless and until you feel oneness with your nation, unless and until you are not ready to sacrifice your all for the well-being of your nation, you can never aspire for God-Realization. Such are the secrets of Self-Realization which he propounded in these lectures and which if fully grasped can lead you on still to the highest goal in this materialistic age.

* * *

Here one word about the publication of these lectures; in 1910, with the advice and cooperation of Sri R. S. Narayana Swami, the chief disciple of Swami Rama and Sardar Puran Singh, Master Amir Chand—the selfless worker of Delhi first published these lectures under the title of 'In Woods of God-Realization.' Really it was due to the vigilant care of Swami Narayana that today we can drink deep of the sweet nectar from Swami Rama's teachings; for within the period of about two years between his return from America and his *Samadhi* in the

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Ganga, Swami Rama was so much immersed in God-consciousness that he never mentioned about the manuscript-notes of these lectures. Originally 'In Woods of God-Realization' was published in 4 vols., one by one, within the short period of two years. It is needless to mention here that this publication of Swami Rama's lectures was warmly greeted by the educated Indians at the time, for in them was a distinct note of national service interpreted according the highest knowledge of Vedanta. No doubt a large number of educated Indians was inspired by Swami Rama's teachings for the self-less service of Mother India, who later willingly offered themselves as the faithful soldiers of Mahatma Gandhi's Satyagraha movement.

Thus though the English-knowing Indians were being profited by the above publication and some of them seriously took to the service of the Nation, the Hindi-knowing public was all devoid of the inspiring message of Rama. Swami Narayana was althrough very uneasy about this and so at last in 1919 he together with some of Rama's lovers and admirers established Rama Tirtha Publcation League at Lucknow. Though the League was primarily entrusted with the task of publishing Hindi translations of Rama's Works, later on it took upon itself the responsibility of English and Urdu publications as well. Since then the League had been discharging its duties to the best of efforts. Besides this, the League also approached some eminent publishers of other Indian languages to publish Swami Rama's works, so that they are now available practically in all the main Indian languages e. g., Marathi, Gujrati, Tamil, Telugu, Kanarese, Oria etc.

In English 'In Woods of God-Realization' has run into several editions with some modified scheme of arrangment of the lectures in more than 4 Vols. chiefly with a view to be within the easy reach of the public.

But all along we have been feeling the urgent need of a de-lux edition of this invaluable works, specially for the libraries. By the grace of Rama we are feeling very glad today as we are nearing our long-felt desire. So

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with new enthusiasm we are placing this new edition into the hands of Rama's lovers and seekers of Truth and hope that they will also feel pleased to get such a handsome edition and co-operate with us in its early and enlarged circulation as they have always been doing hitherto.

A word about the Rama Tirtha Publication League itself—It has changed its name to Rama Tirtha Pratisthan and shifted its headquarters from Lucknow to Sarnath, the place of Lord Buddha, near Varanasi. Here we have established an Ashrama in a very healthy and beautiful locality and together with our work of publications we have also taken on ourselves the responsibility of some social service e.g., medical aid, removal of illieteracy and untouchability. We appeal to all lovers of Rama to advance their helping hand to us, so that we may well carry out our self-imposed duties. Seekers of Truth, old and young are specially invited to join this mission, so that we may be able to establish here a Vedantic colony as envisaged by Swami Rama in his teachings.

May Rama bless all with the vision of Self-Realization—Om !

Shanti Prakash
President

Rameshwar Sahai Sinha
Secretary

RAMA TIRTHA PRATISTHAN,
Sarnath, Varanasi
DIPAWALI—1956

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PREFACE TO THE FIRST EDITION

These volumes are presented to the public in the name and memory of Swami Rama. In these volumes it is proposed to bring together all his writings and speeches. A short collection of his articles and essays published in his lifetime has already been reprinted and put before the public in a nice form by Messrs. Ganesh and Co., Publishers, Madras. Besides these his other manuscripts, mostly the lecture-notes of his American speeches, taken down by some American friends, were found in his box when he left us for ever. Excepting the articles referred to above, that were published in his life-time and which also have been included in the present collection, all other lectures have not had the advantage of his revision. So much that he might have eliminated is still there and so much more that he might have added is absent. He had intended to thoroughly recast, in fact to write anew all the valuable portions of the subject-matter of these manuscripts, with much more that was in his mind, into a systematic exposition of his teachings, a work that must have been a fresh and novel contribution on the philosophy of Vedanta advancing the latter systematically as the individual and social religion of the coming generations. But his work remained unfulfilled mainly for two reasons, first because about two years before his *Samadhi*, he seriously and earnestly undertook a thorough and complete study of the Vedas in original as preparation for his proposed work, and thus, I think the time which he could have perhaps more profitably devoted to the systematisation of his own writings was spent in the efforts of making his final work grand and monumental in every way; secondly, living in his beloved solitude of the Himalayas, out of touch with people whose hopes and aspirations might have stimulated his intellect to work for their fulfilment, his mind soared higher and higher till it lost its foot-hold by

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his daily increasing absorption in the Infinite. When the writer was for the last time with him, he kept silent for most of the time. He had ceased taking interest in reading and writing. When questioned, he would expound to us the secrets of his state of consciousness, this supreme silence he called then by the name of *Death-in-Life*. He would tell us, the more one dies in Life, the greater is the good that naturally and spontaneously comes out of such a man for the benefit of others. "Rama may not seem to finish the task in hand, but Rama knows it will sometime be done all the better when he is gone. The ideas that saturate Rama's mind and have guided Rama's life, will gradually in the fulness of time filter down to society and can work their destiny properly when Rama loses himself now in the Divine, foregoing all plans, wishes and aims."

He had taken to this idea so ardently that no entreaties could prevail upon him to commence writing his work.

Thus, though deprived of the systematic exposition of his teachings by himself, it is a matter of consolation that we still have with us some of the subject-matter of his thought, however scattered and fragmentary it may be. It has, therefore, been decided, not without some hesitation, that this subject-matter of his thought and the reflections of his consciousness in his extempore speeches, with his essays and note-books, should be put before the public in a printed form, almost in the same form as he left them. Those that have met Rama personally will recognize him in many and perhaps all of the speeches and will feel as if they were still listening to his wonderfully eloquent character. They will feel enchanted once again by the spell of his personality supplementing as they would all that may be lacking in the printed form by the affectionate and reverent associations of him in their minds. Those that have had no occasion to see him will be able to realize the state of that supremely blissful consciousness which is at the back of these utterances and gives them their charm and meaning, provided they may have the patience to read them through. They may not be able to follow

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him in some of his ideas at one place but at another place they will find those ideas expressed much more clearly and with greater force. Men of different shades of opinion and thought, on reading through these pages, will find ample food for their thought and spirit, and much that they will surely recognize to be their own.

In these volumes, he appears before us by no means as a literary man and has no desire to be judged as an author, but he comes before us with the majesty of a teacher of the spiritual laws of life. One great feature of his speech is that he speaks to us directly from his heart and never endeavours to give us a lecture-room demonstration of Vedantic doctrines, not because he was unable to do so—for those who know him, know him to be the master of the subject he is handling but because he is trying to lay before us only those ideas which he practically carried into his own life and which, he thinks, would, if followed by others, guide, as they did in his case, the life of man to the pinnacle of glory, of happiness and success. He, therefore, does not lay before us the intellectual side of his mind, but tries to give us some of his own experiences and speaks out clearly with an inspired enthusiasm of the effects that certain thoughts produce on life when carried into actual practice. As such these speeches are only aids and suggestions to the realization of Truth that he believed in, rather than the philosophical and closely reasoned expositions of that Truth. Are we not already sick of works overloaded with intellect? It is indeed refreshing to see a masterly mind coming home to us in simpler and clearer and commoner accents of life. Instead of an argument, Swami Rama gives us a story, believing that the actual life of a man sympathises more with the life of another and weighs it more than all the abstract architecture of mental reasoning. There is that airiness and freedom in his expression which characterises the speech of a poet only. Poet-philosopher as he was, the suggestiveness of thought and speech is marvellous, pointing as it does to Infinity. He is the philosopher of that deep music of life which is audible to those only who go deep enough.

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A few lines may be appropriately devoted here to give an idea of what Rama was in himself and to us. Born in an ordinary Brahman family in the Punjab, he was the patient architect of himself from childhood to manhood. He built himself little by little, moment by moment, and day by day. It may be said that perhaps the whole career of his future life was sketched already before his mind's eye, because even as a boy he was working so gravely, so silently and so consciously for a definite mission. There was the resolution of a riper mind in the steps of the poor Brahman boy who faltered not under any circumstances, and who was never daunted by any difficulties. Under that extremely humble and winsome appearance, touched with resignation and purity almost like that of a shy and modest maid, there was concealed in this thin frame of the Brahman boy an iron will which nothing could shake. He was a typical student who loved to study not with any hope of gaining worldly ends, but for satisfying the ever-growing thirst for knowledge which was firing his soul anew with every new Sun. His daily studies were sanctified oblations on the altar of this *havan kund*.

He would forego an extra suit to himself, and an extra loaf or even a day's meal for the sake of oil for his midnight lamp to read his books. It was not unoften in his student life that he kept absorbed in his studies from sunset to sunrise. There was that love of knowledge which pulled strongly at his heart so much that the ordinary comforts and physical needs of a student life were entirely forgotten. Hunger and thirst, cold and heat, could not tell upon this supreme passion that he felt towards knowledge. There are witnesses of his student life still living at Gujranwala and Lahore, who say that the pure-minded Goswami toiled unarmed and alone day and night, fighting with life without the sinews of war, and they remember the occasions when even in this country of boasted charity, the poor Brahman boy had for many a day little or nothing to eat, though every muscle of his face always exhibited an ineffable joy and satisfaction.

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The knowledge, therefore, that Swami Rama brings to bear upon his teachings in after-life was gathered grain by grain with the greatest penance and hardest labour and is full of intense pathos for us, remembering as we do the extreme penury and thorny life in which he managed to bloom up as a poet, philosopher, scholar and mathematician. When the Principal of the Government College, Lahore, offered to send up his name for the Provincial Civil Service, Rama expressed himself with a bent head and a moist eye that he had not toiled so much for selling his harvest but for distributing it. He would, therefore, prefer being a teacher to being an executive official.

A student so absorbed and so amorously fond of knowledge naturally grows into a pure and sincere man.

Enjoying perfect intellectual isolation from his surroundings even as a student, Rama lived by himself keeping company only with the greatest of men through their books. He looked neither to the right nor to the left being wholly absorbed in his own high pursuits. He set his life early in tune with his ideals. All who knew him in his student days reverently acknowledged the transparent purity of his character and the high moral purpose of his life. In his student life Swami Rama was growing inwardly. He was melting and casting and melting and casting his life again and again into moulds of perfection. He went on chiselling day and night to shape out the curve lines of his model and to finish its beauty. From good to better, he stood daily self-surpassed. When he became a professor of Mathematics, the very first pamphlet he wrote was "How to study Mathematics." The lesson he teaches there is that overloading the stomach with greasy and rich stuffs makes even an intelligent student unfit and dull, while on the other hand light food always gives free and uncongested brain which forms the secret of a successful student life. He says purity of mind is another essential condition for securing proper attention to work, and devoid of this one element no method would be able to keep the mind in the proper mood of a student. Thus he condenses the experiences of his student life in

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such simple pieces of advice as we find in the said pamphlet.

He does not write for writing's sake, nor speak for speaking's sake, but he takes his pen or opens his lips only when he has something to give. "I try hard for gathering facts, but when they are mine, I stand on a rock proclaiming my message of Truth for all time." The pieces of advice referred to above are mentioned here to indicate his method of getting at a lesson and then of teaching it. He would observe the effects of things and thoughts on himself and then form his independent and unbiased opinions, which he would put to crucial tests for years in his own life before taking them to be true or otherwise for himself, and he would take still longer time for maturing them before working them out for others. As said above, he had made up his mind not to open his lips and pose as a teacher before he had mastered as a student and disciple for himself the lessons that he had to teach. This is one of the secret keys to his character. Swami Rama, whether as a student or as a professor, had always been secretly toiling for a higher knowledge than that of Literature and Science and patiently building up his convictions and thoughts on the higher laws of life exactly after the manner of Darwin, before he went out as a Swami to proclaim his Truth in the world. We always find him working with the solemn consciousness of a great moral responsibility of his life to mankind. This toiling for the higher knowledge of Self has, therefore, been all the more arduous and keener struggle, considering that he was fully weighing in his mind the responsibility of his mission of life to accomplish which he knew he had to leave the chair in the college for a platform from where his words would be addressed to the whole of humanity and to posterity. He slowly and resolutely began floating his life on the divine bosom, on the wings of Love and Faith, and daily winged higher and higher till he was lost in the Infinite, the *Brahma*, God, or as he called it, the *Atmadeva*. The history of the yearnings of his soul, spiritual privations, emotional difficulties and mental miseries is hidden from

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our eyes. But it is the harvest of the hard-earned experiences of this part of his life that we find in his teachings as a Swami. Many a night he wept and wept and his godly wife alone saw his bed-sheet literally drenched in his tears in the morning. What ailed him? What made him so sorrowful? Whatever it be, it is these tears of that intense spiritual yearning of his soul for the highest love which fertilizes his thoughts. On the banks of rivers, in the dark solitudes of forests, he passed many a sleepless night in watching the shifting scenes of nature and in contemplation of the *Atman*, sometimes chanting songs of his own composition in the dolorous tone of a love-lorn bird separated from his mate, and at others, fainting away in the intensity of his devotion divine, and reviving bathed in the holy waters of the Ganga of his eyes. His moods of love shall for ever remain private, for he has chosen to keep his own personal life hidden from us and none knows except himself the details of the development of his consciousness. But he was undoubtedly in the company of a galaxy of saints and prophets and poets before he came to be a poet and an apostle himself. He was a constant companion of the Sufis of Persia, notably of Hafiz, Attar, Maulana Room and Shamstabrez. The saints of India with centuries of their religious culture informed his spirit. Tulsi Das and Sur Das were undoubtedly his inspirers. The love-ecstasy of Chaitanya, the sweetness of Tuka Ram and Nanak, the meditations of Kabir and Farid, of Hasan and Boo Ali Kalandar, the faith of Prahlad and Dhruva, the intense spirituality of Mira Bai, Bullashah and Gopal Singh, the mystery of Krishna, the consciousness of Shiva and Shankar, the thoughts of Emerson, Kant, Goethe and Carlyle, the free chants of Walt Whitman and Thoreau of the West reacting on the Vedantic Maya of the East, the scientific candour and truthfulness of Clifford, Huxley and Tyndal, of Mill, Darwin and Spencer reacting upon the superstitious theologies and religious dogmas of both the East and the West, liberalising the human heart and emancipating the human mind from centuries of mental slavery, all these

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and many more influences individually and collectively went to idealise his mind. As a Swami, we see him always living in the divine, and we do not recognize in him the humble and shy student boy that he was. His voice has grown powerful, his character eloquent, his realization inspiring and his flesh magnetic over and over. His presence charmed the very atmosphere around him. In his company, the seasons of one's mind shifted in a beautiful panoramic rotation. Now the spell of his sincerity moved the audience to tears and then to smiles of supreme satisfaction. He succeeded like a poet to exalt in our eyes the commonest things into the highest *Avataras* of Divinity. Some people by his touch got tastes of a poet, others of a painter, some of a mystic and some of a soldier. Many common minds felt inspired to such an extent that they felt a distinct increase in their mental power.

One of his American friends addressed the writer the following letter on his death. It describes him literally as he was to all of us, and may, therefore, be appropriately quoted here.

"Words fail me when I attempt to express what is so difficult to make apparent in the cold narrow words of language.

Rama's language was that of the sweet innocent child, the birds, the flowers, the flowing streams, the waving tree branches, that of the Sun, Moon and stars. His was the language running under the outer shows of the world and of people.

Under the oceans, continents, under the fields and the roots of the grasses and trees, his life passed deep into nature, nay, was the very life of nature. His language penetrated far under the little thoughts and dreams of men. How few are the ears which hear that wondrous melody. He heard it, lived it, breathed it, taught it, and his whole soul was imbued with it. He was the messenger full of joy.

O freed soul! Soul that has completed its relation to the body! O soaring, happy beyond words, into other worlds passing, salutations to you, freed, redeemed Soul!

* * *

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He was so gentle, unaffected, childlike, pure and noble, sincere, earnest and unassuming that all who came in contact with him, with a heart yearning for the truth, could not but receive inestimable benefit. After each lecture or class-lesson, questions were put which were always answered so clearly and concisely, sweetly and lovingly. He was ever filled with bliss and peace and was constantly humming *Om*, when not employed in talking, writing or reading. He saw Divinity in each and all, and everyone was addressed by him as 'Blessed Divinity.'

* * *

Rama was a continual bubbling spring of happiness. In God he lived, moved and had his being—nay he was the very Self of God. He once wrote to me, "Those who have a mind to enjoy can enjoy the diamonds shining in the brilliant starlit skies, can derive abundance of pleasure from the smiling forest and dancing rivers, can reap inexhaustible joy from the cool breeze, warm sunshine and balmy moonlights, freely placed at the service of each and all by nature. Those who believe their happiness depends upon particular conditions will find the day of enjoyment ever recede from them and run away constantly like will-o'-the-wisp. The so-called health of the world instead of being a source of happiness only serves as an artificial screen to shut out the glory and aroma of all nature, heavens and free scenery."

* * *

Rama lived in a tent on the hill-side and took his meals at the Ranch house. It was a beautiful place, rugged wild scenery, high mountains on either side draped with evergreen trees and thick tangled underbush. The Sacramento river flowed turbulently down this valley and here it was that Rama read many, many books, wrote his sublime poetry, and meditated for hours at a time. He sat on a large boulder in the river where the current was very strong day after day and week after week, only coming to the house at meal times when he always gave us beautiful talks. Numerous visitors from Shasta Springs would come to see him and they were always welcomed gladly.

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His sublime thoughts left a deep and lasting impression on all. Those who came out of curiosity went away with their curiosity satisfied, and the seed of Truth planted for ever in their hearts, may be for time being unconsciously to them but bound to sprout and develop into a strong and sturdy tree whose branches will twine together from all parts of the earth in a bond of brotherhood and love divine. Seeds of Truth always grow.

He took long walks. Thus he lived while there in Shasta Springs a busy, simple, free and joyous life. He was so happy. His laughter came spontaneously and could be heard plainly at the house when he was at the riverside. Free, free was he like a child and a saint. He would remain in God-consciousness for days together. His unfaltering devotion to India and his desire to raise her benighted people was indeed perfect self-abnegation.

* * *

After I left there, I received a letter from him which, I afterwards learnt, was written during a period of severe illness. "The degree of concentration and pure divine feeling is wonderfully high these days and God-consciousness is possessing with a marvellous sweep. As the body is subject to fickle whims and constant change, Rama will never, never, identify himself with this naughty will-o'-the-wisp. In sickness, concentration and inner peace is supremely intense. He or she must be a poor stingy miser whose close-fistedness grudges to accord due hospitality to passing guests of bodily ailment and the like."

Always he would tell us to "feel, feel all the time that the power supreme that manifests itself in the Sun and the stars, the same, the same I am, the same, the same is yourself. Take up this real Self, this glory of thine, contemplate this Life eternal, meditate on this your real beauty and forget clean all thoughts of the little body and its ties as if you never had anything to do with these false, seeming realities (nay, shadows). No death, no sickness, no sorrow. Be perfectly happy, thoroughly blissful, saturated with peace. Keep yourself thoroughly collected above the body or little self." Thus he taught each and all.

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What a brave, true, loyal and God-intoxicated soul it is who ventures to a foreign country without money on behalf of his country.

* * *

To think that it has been my privilege to have met and conversed with and aided such a holy man as Rama is wonderful. He was a child of Aurora and emitted his music from sunrise till evening. It mattered not to him what the clocks said or the attitudes or labours of men. His elastic and vigorous thoughts kept pace with the Sun and so the day was the perpetual morning. "The millions are awake enough for physical labour, but only one in a hundred millions for a poetic and divine life," so says Thoreau. Rama was one of those rare souls who occasionally visit this earth.

They say the Sun is but His photo,
They say that man is in His image.
They say He twinkles in the stars,
They say He smiles in fragrant flowers,
They say He sings in nightingales,
They say He breathes in cosmic air,
They say He weeps in raining clouds,
They say He sleeps in winter nights,
They say He runs in prattling streams,
They say He swings in rainbow arches,
In floods of light, they say, He marches.
So Rama told us and it is so."

He may be said, spiritually speaking, to be a man of only one idea. That great idea which runs as an undercurrent in all his discourses is the *renunciation of body-consciousness or 'ahankar' and the realization of Self to be the Self of the universe*. It is the realization of that higher life where the local 'I' is forgotten and the universe grows to be the 'I' of man. "All that thou seest, that thou art." Man is divine. The false ego is the cause of all limitations. Eliminate it and the spirit of man is the universal spirit pervading everywhere and everything. This higher life is to be realized, and Rama sanctions all means by which it may be attained. The bed of thorns or the bed of roses whichever induces the state of realization in us is to be blessed. Total self-abnegation is the essential prelude to

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this realization, and it may be effected by different individuals in different ways. Rama does not at all insist upon the methods and peculiar private associations of thought and belief which may be requisite for the growth of an individual but tries to lay before us the general outlines of his main conclusions and sketches the methods which were most helpful to him. The intellect, when it questioned his ideal, was satisfied by him through a systematic study of the monistic philosophy of the East and the West, and was thus made to bow before his Truth. He similarly referred all those who came to discuss with him his philosophic position to a systematic study of philosophy and declined all controversy on the ground that not through controversy but through real, earnest, serious thought can Truth be discovered.

When the heart questioned his ideal, then he saturated the former with the highest love through different emotions and made it realize that all is one and love never knows any twos. The heart was made to emotionalise the intellect and the latter was made to intellectualise the former. Truth, however, stood supreme in his consciousness and above both. This process he not only adopted to agree with his own head and heart but with those of others as well. When any one differed from him intellectually, he gave up the discussion for the love of him and thus secured the agreement or oneness with him, an agreement which to him symbolised truth and which he would not sacrifice for anything. When the heart of any man disagreed with him, he would give up the regions of heart and meet the man in the intellect. He was one with whom none could disagree. If his thoughts did not appeal to you, then his Purity and his Love did. Even without talking to him you would feel that you could not help loving him. All controversies were thus hushed in his presence and I believe the writings of such a man are open to no lower criticism, for he means essentially to agree with you and to be at one with you. Whoever you may be, he would readily concede what you may yourself be thinking or asking him to concede to you.

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In conclusion, I wish to explain the meaning of the word "*Vedanta*" that so often occurs in his writings. With Swami Rama, the word Vedanta which he so lovingly uses is a comprehensive term. He does not restrict its sense by applying it to any particular system of philosophy or religion. He somehow fell in love with this word and was always willing to exchange the name but not the sense that he attached to it. The mere name of rose mattered not to this *realist,* only he would have the rose and its perfume. In order to understand and appreciate his teachings, we need not get into the labyrinthine mazes of metaphysical subtleties, for Swami Rama as he walks along with us in the white, broad-day light on the paths of life takes us by surprise and teaches us Vedanta in the aurora of the rising Sun, in the blushes of the rose and in the dimples of the pearly dew. As we walk along with him, the echoes of his teachings we catch in the warblings of the merry birds, in the liquid music of the falling rain, and the life throbs of 'both man, bird and beast.' In the morning bloom of flowers opens his Bible. In the evening sparkle of stars flashes his Veda. His Alkoran is writ large in the living characters of myriad-hued life.

Time and thought were my surveyors,
They laid their courses well,
They poured the sea and baked the layers,
Of granite, marl and shell.

The lotus Petals of the human heart were the pages of his reference and he found that every man and woman embodied in their Self the meanings of Vedanta. Every rising race vindicated its truth and every dying one showed the lack of its realization. Every hero beaconed its light. Every saint did shed its lustre. Every poet tasted its glory. Every artist rolled it down from his eyes in his ecstatic tears. Never did a happy and satisfied face greet Rama without being entitled by him, a Vedantic face. Never did a victor come across him whom he did not call a Practical Vedantin. He observed the daily life of Japs and called them the followers of his Vedanta. The daring adventures of the American people in their

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scalings of the Alps and the Rocky mountains and in their swimmings across the Niagara rapids, he spoke of as manifestations of the Vedantic spirit. When he read the news of some noble offers by some persons of their own bodies for the purpose of scientific research by vivisection, he saw the practical realization of his philosophy. On such occasions, his face glowed and his eyes became moist, and he said, "This is indeed the service of Truth." In modern ideals of true democracy and true socialism, Swami Rama saw the final triumph of the Oriental Vedanta.

Standing on the truth of the fundamental unity of the inner man and the inner nature, he says that those alone live who realize the universal harmony of love. Those alone have the real joys of life who recognise the blood in the viens of the lily and the violet to be their own. To see all things in one's own Self, and to see one's own Self in all things is to have a real eye, without which there can be no love nor beauty attracting it, and without love or attraction he asks what is life? In this spirit, whenever he sees an individual life rising into spheres above body and mind, he sees a rainbow in the sky and leaps with an infinite joy. Vedanta is to him by no means a mere intellectual assent but a most solemn and sacred offering of body and mind at the holy altar of love. Intellectual assent can feed upon philosophies and logics, books and quotations, learning and rhetoric, and thus grow big, but such are not the means by which one can realize Rama's Vedanta. The body and mind can be actually and practically renounced only when the hearth fire of love is lit in the soul. Mental renunciation of the body and every muscle of it in love, and the dedication of mind in loving service opens the portals of the paradise within man. Rama's Vedanta is the beautiful calm of that superconsciousness which transcends the limits of body and mind, where all sound dies, where the Sun and Moon get dissolved, where the whole Cosmos ripples like a dream and is eddied into the Infinite. It is from here that he throws the ladder for us to reach him and see the sights of the world

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below. Perennial peace is diffused there and the man is entirely lost in God. All discussion ceases there. And those who are there simply look around and smile and say to every object, "Thou art good," "Thou art pure," "Thou art holy," "Thou art That."

Neither the Sun shines there, nor sparkles the Moon,
Pranas and sound are hushed into Silence.
All life reposes in Soul's Sweet Slumber,
No God, no man, no cosmos there, no soul,
Naught but golden Calm and Peace and Splendour.

Dehra Dun
1909 A.D.

Puran

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BANARAS

INTRODUCTION

I have great pleasure in complying with the request of the friends of the late Swami Rama Tirtha and writing a brief introduction to the series of lectures contained in this book. The name of Swami Rama is one which I have learnt to honour through residence in the Punjab where his chief influence was felt. Again and again I have seen faces lit up at the mention of his name, and men have told me how much they owed to him. He came at a time when a deep unsettlement was taking place in the minds of educated Indian students with regard to religious truth, and when the claims of the material world were becoming too absorbing. The training in Western Sciences, divorced as it is in Government institutions from religious culture, inevitably led to an indifference to religion altogether. After college days, the struggle for existence in the world has only too often left little or no opportunity for the cultivation of the inner nature, and a reputation for worldliness has gathered round educated life in the Punjab. The reputation is not altogether justified, for there have been most notable exceptions; but the dangers of the time of transition have been very great and the results serious.

Into such an atmosphere of getting and spending, Swami Rama's unworldly spirit came with a message that commanded attention by its very contrast. No one could be long in his presence without feeling that the highest happiness in life was to be found, not in the things of the body, but in the things of the soul. It was not so much that anyone had taught him the truths he held so dear (though he would have been the first to acknowledge how much he owed to the kindly influences of the Forman Christian College where he was both a student and a Professor), but he seemed from his earliest childhood, to have grown up with an intense realization of spiritual realities and every instinct in his nature pressed him forward to the devout religious life. Many of those with whom I

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have conversed about him have told me of the innate power which he possessed, a power which moved them profoundly whenever they met and talked with him, a power which took their thoughts away from material things and made them feel, if only for a moment, the reality of spiritual experience.

The Lectures and Conversations which are now published for the first time, will show more clearly than any words of mine the secret of his great influence. There is a childlike simplicity in what he writes, and an overflowing joy and happiness, won through great self-discipline and suffering, which reveals a soul that is at peace within itself and has found a priceless gift that it desires to impart to others. There is a striking personality which makes itself manifest in his very language and mode of address. At the same time there is on every page a definite refusal to appeal to those lower motives that are ordinarily urged as making for success in life, and a determination to find in the soul itself, apart from outward circumstances, the secret of all true and lasting joy.

The Lectures unfortunately have not had the revision of the author himself. He would undoubtedly have altered much, and possibly abbreviated much. He would have corrected also the metrical form of some of his poems, which have clearly been put down on paper as the inspiration to write came to him, without any laboured correction. But while there is considerable loss to the reader on this account, there is also considerable gain; for what is lost in finish and correctness is gained in freshness and vitality. I cannot doubt that the friends of the author were right in tenderly and piously preserving every word of the manuscript before them. The readers will gladly make allowance for repetition and lack of finish, when the individuality of the Swami himself is brought so vividly before them by his manuscript notes. We seem to be talking with him, as we read, and he seems to be talking with us. We feel the Swami himself still present in his words, and can almost picture him speaking.

If I were asked to point out what I considered to be the special qualities that appear in these writings, I should

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mention first and foremost the point I have already emphasised, namely, the unworldliness that is apparent on every page. Wealth, riches, worldly ambitions, luxuries—these are all laid aside without a murmur. The Swami's own life had reached a calm haven, into which the stormy passions, that are roused by the acquisition of wealth and worldly honours, had never come. His inner life had been free from such things. He cannot even understand them. The child-nature seems to come out in him as he speaks of them. He smiles at them with an almost boyish laughter from his own retreat, or mocks at them with a gentle raillery. The laughter appears most of all in his poems.

In the second place I would mention his overflowing charity, his kindliness of spirit, which seems incapable of bitterness or malice. He is always trying to win men, not to drive them; to make the best of them, not to blame or scold them; to attract them by the power of his ideals, not to argue with them in useless and unsatisfying controversy. The bitter and rancorous spirit is absent and the kindly tolerant spirit prevails. This is especially noticeable when he is dealing with beliefs other than his own. Here he is always courteous and sympathetic. If he has any objection to make, he does it with an apology. Usually his attempt is to absorb and assimilate all that he can accept, especially when he is speaking of Christianity, and mould it into his own system of religious thought. In this respect he shows the truly catholic spirit, which is the opposite of bigotry. He has a large share of that charity which 'thinketh no evil' and 'rejoiceth with the truth.' I would like to add how deeply I feel that it was in accordance with this characteristic of Swami Rama, that his friends, in bringing out his works, have so kindly offered to me, a Christian missionary, the privilege of writing an introduction and have given me, while doing so, such liberty of self-expression and freedom of comment. It is my wish that I may fulfil this duty in the same catholic spirit.

The third feature that I should wish to notice in the life and writings of the Swami was his abounding joy.

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He was not in the least one of those gloomy ascetics, who, in choosing the path of renunciation, seem to have left behind them all joy and happiness. He knew what physical hardship and endurance meant in a way that few can have experienced. But this did not embitter him, or make his message one of harshness. On the contrary the very titles of his lectures are sufficient to give a picture of the character of his own mind. "Happiness within," "How to make your homes happy," such are the subjects that appeal to him, and his heart goes out in every word as he tries to make his message clear; it is the message of his own experience, not that of another's. He is full of happiness himself which he wishes to give to the world, and he is never so happy as when happiness is his subject. It is this also which bubbles over in his poems, waking in others an echo of his own laughter. The outward setting of these poems, as I have already said, may often be crude and even grotesque, but the inner spirit may be caught by the sympathetic reader beneath the imperfect vehicle of expression. The message of this gay spirit, laughing at hardship and smiling at pain, is one that sad India sorely needs amid the despondency of so much of her present modern life.

This mention of his poems leads me on to the last feature of his life and writings which I would wish to mention. I do so with considerable diffidence, as it is quite possible that others may take a different view to my own. But what I could venture to say is briefly this, that I find in Swami Rama Tirtha's *poetic* spirit, which lies behind his philosophy, the highest value of his written work. In this seems to lie the freshness, originality, contribution to the world of thought. His romantic love of Nature, strong in his life as in his death; his passion for sacrifice and renunciation; his eager thirst for reality and self-abandonment in search of truth; his joy and laughter of the Soul in the victory he had won—all these, and other qualities such as these, which make him break out into song, reveal the true poet behind the philosopher. It is to these qualities that my own heart goes out so warmly in response, and it

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is on these sides that I find by far the strongest attraction to the writer himself.

With the philosophy of the Advaita Vedanta, as it is often stated in the writings of Swami Rama, I confess I have only a faint and distant sympathy. Rightly or wrongly it seems to me an illegitimate short cut to the simplification of the problem of existence —a solution which has overlooked certain persistent facts of human experience. I am always conscious of obstinate and irreducible elements in the equation of God, the Soul, and the universe which the Advaita system itself does not seem seriously to take into account. I would refer for an instance in this book to the chapter on the "Prognosis and Diagnosis of Sin." While containing some valuable thoughts, these chapters appear to me to be altogether unsatisfying in their conclusions, intended as they are to form a final answer to the problems of the origin of evil and its elimination from the heart of man.

But on the other hand with the poetic spirit of Swami Rama, where his thought is still in solution and not crystallized into a formal logical system, I have a sympathy which is not faint but deep. Here I feel again on common ground, and my whole heart goes out to writer in his beautiful passages on renunciation as "the law of life eternal" or again in his intense and vivid appreciation of beauty in nature; or again, to mention only one more instance, in his ideal of married life. I experience in a measure the same sympathy when I read some of the poetry of the Upanishads, or certain passages from that greatest of all Hindu poems, the *Bhagavad Gita*. There also the note is struck, which is heard many times in Swami Rama's writings, that only in the unruffled silence of the soul can the divine harmony of the universe be heard.

That blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened :—that serene and blessed mood,
In which the affections gently lead us on,
Until the breath of this corporal frame

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And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

I have quoted this passage of Wordsworth, as it appears to me very near akin to the heart of Swami Rama; and in his fervent love of Nature I can well imagine the author of these lectures during his later days of wandering among the Himalayan mountains echoing those still more famous lines which follow :—

I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing often-times
The still, and music of humanity
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,
And mountains; and of all that we behold
From this green earth : of all the mighty world
Of eye and ear, both what they half-create,
And what perceive.

I have not been afraid to quote such passages at full length, for it is, I believe, the poetry of the West rather than its philosophy or science—especially the poetry of that wonderful Revolution period in English Literature, which gave birth to Wordsworth and Coleridge, Shelly and Keats—which comes nearest to the heart of India. In the same way, I venture to believe, it will be the poets of modern India, who are seeking to bring their deeply inherited spiritual instincts of the past into living touch with the new movements of the present, who will come

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nearest to the heart of the West. Among these poets of modern India I would reckon that remarkable company of religious leaders, who have appeared in different parts of the country during last century, among whom Swami Rama's tender spirit once showed such early promise of fulfilment. From another side of Indian life I would mention, with a sense of personal gratitude and appreciation, that singularly delicate and beautiful flower, which blossoms in its season—the poetry of Mrs. Sarojini Naidu, whose life of gentle sympathy with the poor has been itself a poem.

In this approximation between India and the West there will remain much that Christian thought cannot finally accept. But there will be much, on the other hand, that will throw light on cherished Christian truths and give them a new setting. I cannot refrain, in this connection, from quoting a passage from Swami Rama's Lectures, which may illustrate my meaning :—

"In the Lord's Prayer," writes Swami Rama, "We say 'Give us this day our daily bread' and in another place we say 'Man shall not live by bread alone'. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer, when it was stated 'Give us this day our daily bread' is not that you should be craving, willing and wishing; not at all. That is not the meaning. The meaning of that was that even a king, an emperor, who is in no danger of not having his daily bread, even a prince who is sure that his daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently 'Give us this day our daily bread' does not mean that they should put themselves in the begging mood, that they should ask for material prosperity; it does not mean that. That prayer meant that everybody, let him be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects, as not his, as not belonging to him, but as God's, Gods', not mine, not mine. That does not mean begging, but that means renouncing; giving up; renouncing unto God. You know how un-

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reasonable it is on the part of a king to offer that prayer, 'Give us this day our daily bread' if it be taken in its ordinary sense. How unreasonable! But it becomes reasonable enough when the king, while he is offering that prayer, puts himself into the mood where all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, he disclaims them. He breaks connection with them, so to say, and he stands apart from them. He is the monk of monks. He says this is God's; this table, everything lying upon the table is His, not mine; I do not possess anything. Anything that comes to me, comes from my Beloved One."

Such a passage as this gives on the one hand, an example of Swami Rama's style, that is so simple, so direct, so careless with regard to repetition, if only the meaning can be made clear, and on the other hand, it explains, what I have called the approximation of two different streams of human thought, issuing from two different springs. These in their conjunction should do very much indeed to fertilize the soil in which man's life is sown.

We have, in India, between the Ganga and the Yamuna, a tract of country known as the Doab. Between these two waters lie the rich alluvial plains, which are ready for the seed. By means of cross channels, cut from one river to another, the whole country between the rivers can be irrigated. Thus an abundant harvest may be gathered year by year from the well watered soil to satisfy the wants of mankind.

Eastern and Western conceptions of spiritual life are flowing forward today like two great rivers which come from different sources. We need those poet-thinkers, both in the West and in the East, who may be able to cut new channels from one river of human experience to another. In this way approximation may be made and the soil of human life enriched and its area enlarged.

Among the different intersecting channels of new thought which are being cut, two appear to me at the present time to be of special significance.

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(1) From the one side, the approach made by the West towards the East in what Tennyson has called 'the Higher Pantheism.'

The Sun, the Moon, the stars, the seas, the hills and the plains,
Are not these, O soul, the Vision of Him who reigns,
Is not the Vision He? Though He be not that which He seems,
Dreams are true while they last and do not we live in dreams?

The ideas, contained in these lines, are still more clearly stated in his later poem, entitled *The Ancient Sage*—

If thou wouldst hear the Nameless, and wilt dive
Into the Temple-cave of thine own Self.
There brooding by the central altar, thou
Mayest haply learn the Nameless has a voice,
By which thou wilt abide, if thou be wise,
As if thou knowest, though can'st not know;
For knowledge is the swallow on the lake
That sees and stirs the surface-shadow there,
But never yet hath dipt into the abysm,
The abysm of all abysms, beneath, within,
The blue of sky and sea, the green of earth,
And in the millionth of a grain
Which cleft and cleft again for ever more,
And ever vanishing, never vanishes,
To me, my son, more mystic than myself,
Or even than the Nameless is to me.
And when thou sendest thy free soul through heaven
Nor understandest bound nor boundlessness
Thou seest the Nameless of the hundred names,
And if the Nameless should withdraw from all,
Thy frailty counts most real, all thy world
Might vanish like thy shadow in the dark.

As we read this and other passages in modern English poetry, we feel as though we were back in the Upanishads, repeating Indian thoughts uttered centuries ago; and *there can be little doubt that India is in a great measure, however indirectly, the source of their inspiration.*

At the same time, it is noticeable that along with this conception of an all-pervading Divine nature, there has developed in the West even more clearly and distinctly in modern times the conception of eternally persisting human personality.

Dark is the world to these? Thy self art the reason why :
For is He not all but that, which has power to say 'I am I'

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There will always, therefore, so it appears to me, be a nearer approximation in the West to the school of Shri Ramanujacharya and the Vishishta Advaita than to the school of Shri Shankaracharya and the Advaita Vedanta itself.

Again in its negative aspect, the loss of personal identity or complete absorption, as the final end of the soul, is a conception from which the poets of the West shrink back with dread, rather than accept with satisfaction. This forms one of the main themes of one of the greatest spiritual poems of the last century, the "*In Memoriam*."

That each who seems a separte whole
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general soul,
Is faith as vague as all unsweet.
Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.

So the poet sings of his dead friend, and again in more passionate accents at the close,

Dear friend, far off, my lost desire
So far, so near, in woe and weal,
O loved the most, when most I feel
There is a lower and a higher;
Known and unknown; human, divine;
Sweet human hand and lips and eye;
Dear human friend, that cannot die,
Mine, mine, for ever, ever mine.

Thus the modern West today expresses the conviction which for century after century it has cherished, that love is eternal,

Love is and was my king and lord,
And will, be though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard
And hear at times a sentinel,
Who moves about from place to place,
And whispers to the worlds of space
In the deep night, that all is well.

It is again this central conviction of the eternity and ultimate reality of love, involving both personal union and

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personal distinction between subject and object, that forms the burden of the poetry of Browning, the most virile and and forceful of modern English poets—

> For Life, with all its yield of joy and woe
> And hope and fear—believe the aged friend—
> Is just our chance O' the prize of learning love,
> How love might be, hath been indeed, and is.

There is a certain danger in this emphasis on personality in its individual forms and it has led sometimes in the West both to self-assertion and to individualism of a selfish type. It may well be the case that it needs some balance and correction, and that the general trend of thought in the East, which seems to us, Westerners, so 'impersonal' and lacking in 'individuality' may be the true corrective needed. But one thing is certain. The West will never accept as finally satisfying any philosophy, which does not allow it to believe that love between human souls may be an eternal reality.

(2) From the side of the East, there is the approach made towards the West in what both Swami Vivekananda and Swami Rama Tirtha have called by the title of 'Practical Vedanta,' the approximation, that is to say, of the modern Advaita Vedanta to the spirit of Christian Philanthropy in its social and national applications. Here again the approach may well have its limits, and the social and national development of the East under the new Hindu impulse may differ both in kind and in degree from that of Europe under the Christian training of nearly two thousand years.

I do not wish to be understood to imply that the approximation in each case is conscious and deliberate. On the contrary, on both sides it appears to be almost unconscious and often unexpected, a mingling of two atmospheres that have drawn together (if I may be permitted to change my metaphor) rather than the conscious acceptance of any new definitions or formulae. Many on either side would even repudiate the fact that connection or approximation existed; but those who look beneath the surface, and have watched the trend of ideas both in

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the East and in the West, tell us clearly that such an intermingling is actually taking place, and with marked effects.

It is because Swami Rama Tirtha was so singularly fitted to make some of these advances towards approximation, and to interpret Indian thought to the West, that I hold this series of lectures to be of value to my own countrymen as well as to Indians themselves. I would wish to do all in my power to preserve the memory of Swami Rama fresh and green. Such a memory should be an inspiration both to those who knew and loved him and also to the younger student life of India which has grown up since he passed away. May this be the result of the publication of this book!

In conclusion, I would again thank in all sincerity and gratitude the friends of Swami Rama Tirtha who have so kindly requested me to join with them in introducing these lectures to the public. It is a mark of confidence which I deeply appreciate; and I trust that in any criticisms I have set down, in order to make clear my own position, I have not departed from that spirit of wide-hearted charity and kindness which was so marked a feature in the author of the book himself. I do not endorse the Swami's views in many cases; as I have shown they differ widely from my own—but as an earnest effort after truth and as the expression of a singularly loving and lovable spirit, I would wish them a wide perusal. May the Holy Spirit of Truth Himself lead us into all the Truth!

Delhi
1909 A.D.

C. F. Andrews

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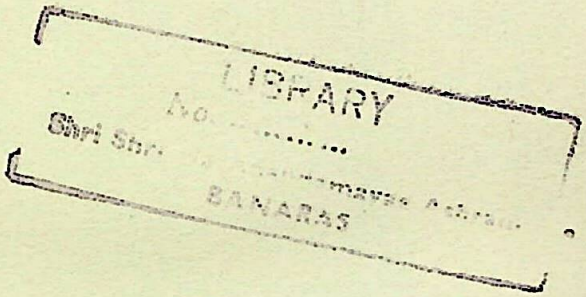
THE POLE STAR WITHIN



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SWAMI RAMA TIRTHA

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HAPPINESS WITHIN

Lecture delivered on December 17, 1902, in the Academy of Sciences, San Francisco.

My own Self in the form of ladies and gentlemen,

Rama does not blame European or Christian nations for their cohorts and armies to conquer other nations; that is also a stage in the spiritual development of a nation, which is at one time necessary. India had to pass through that stage; but India being a very old nation had weighed the riches of the world in the balance and found them wanting; and the same will be the experience of these nations that are in these days for accumulating worldly prosperity and riches. Why are all these nations trying to march cohorts to conquer other nations? What do they seek in all that? The only thing sought is happiness, joy, pleasure. It is true that some people say they do not seek happiness but knowledge. Others say that they seek not happiness; they seek action. That is all very good; but examine the hearts and minds of average men, or of ordinary mortals. You will find that the ultimate goal which they all set before them, the ultimate goal they all seek directly or indirectly, consciously or unconsciously, is happiness, nothing but happiness.

Let us examine this evening where happiness resides, whether happiness lives in the palace or the cottage, whether happiness dwells in the charms of women or in things that gold and silver can buy. Where is the native home of happiness? Happiness has also a history of its own. These are great travelling days; steam and electricity have annihilated time and space, great travelling days these are, and everybody writes an account of his travels. Happiness also travels. Let us have something of the travels of happiness.

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We start with the first glimpse of happiness that a child has in his infancy. All the happiness in this world is for the child located in the skirt of the mother, or in the bosom of the dear mother. All the happiness is located there. This is the first stage on the main road which happiness has to travel along, the mother's skirt, the mother's bosom, say. To the infant there is nothing in this world which brings happiness so much as the mother's bosom. The child hides his face behind the skirts of the mother and there he says, "Look! look! find me out! Where am I?" and he laughs heartily. He laughs with all his heart and soul. Books are meaningless to the child; treasures are useless to him. Fruits and sweets have no taste for the child that has not yet been weaned. The whole world of pleasure is, for the child, concentrated there.

A year passes and the happiness of the child changes its centre; it moves on to some thing else. The residence of happiness now becomes the toys, the beautiful toys, pollies and dollies. In the second stage, the child does not like the mother so much as he likes his own toys. Sometimes the child quarrels with the dear dear mother, for the sake of toys, for the sake of dollies.

A few months or years more and no more is his happiness in the pollies and dollies; it has shifted its centre again, it is no longer located in these things. In the third stage, when the child grows up to be a boy, happiness is located for him in books, especially in storybooks. This is the case with an ordinary intelligent child; sometimes happiness is in other things, but we are taking an ordinary case. Now the storybooks engross all the love and affection of the boy. Now the toys, dollies and pollies lose their charms; storybooks take their place, and he finds them beautiful and attractive. But happiness travels on.

The schoolboy enters the college, and in college life, his happiness is found in something else, say, in scientific books and philosophical works. He reads them for sometime, but his happiness has travelled from books to the longing of seeking honours in the university; his desire is to reach the residence of his happiness,

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the headquarters of his joy. The student comes out of the university with flying colours. He gets a lucrative post and the happiness of this young man is centred in money, in riches. Now the one dream of his life is to accumulate riches, to be rich. He wants to become a big man, to amass a large fortune. When he gets some wealth after working in the office for a few years, his happiness passes on into something else. What is that? Need that be told? It is woman. Now the young man wants to have a wife, and for the sake of a wife, he is ready to spend away his riches. The mother's skirt no longer gives him any happiness; the toys have no charm for him; the story-books are cast aside, and they are read only on those occasions when they are expected to give him some insight into the nature of that dream of his life—the woman. He is all a sacrifice for the sake of his wife. Hard-earned riches are cast to the winds for the sake of petty whims of what is now the headquarters of his happiness. The young man lives for sometime with the woman, and lo! the happiness is sighted a little yonder. The pleasure he could derive from the thought of his wife in the beginning, he no longer gets now. Taking the case of an ordinary youth, an ordinary youth of India, the happiness of the youth now passes from the woman on to the coming child. Now a child becomes the dream of his life. He wants to have a child, an angel, a seraph, a cherub in his house. Rama knows not much of the state of affairs in this country; but in India, after marrying, people pray to God and yearn for a child. They do all that lies in their power to seek the aid of doctors and to invoke the blessings of holy men; all that they can do they do in order to be blessed with a child.

In the expectation of the child, concentrates all the happiness of the youth. The child is the sixth stage in his travel of happiness, in the march of joy. The youth is then blessed with a child. His joy knows no bounds; he is full of spirits, he springs up to his feet; he is elated; he is, as it were, raised above the earth many feet; he does not walk, he swims in the air, so to speak. His soul is

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full of happiness when he gets a child. In the sixth stage, in the moon-faced child, the happiness of the grown-up youth has reached in a way its acme. The intensest happiness is when he sees the face of his child. The happiness of an ordinary man has reached its zenith. After that, the youth begins to decline in spirits, the child becomes a grown-up boy and the charm is lost. The happiness of this man will go on travelling from object to object, sometimes located in this thing, at other times residing in that thing. But the intensity of happiness in the objects with an ordinary man will be not so strong, as it is in the love of his own child.

Let us now examine whether happiness really dwells in objects like these—the mother's skirt, dollies and pollies, books, riches, woman, child, or any object and anything of this world at all. Before proceeding further, let us liken the travelling happiness to the travelling Sun-light. Sunshine also travels from place to place. It is at one time shining over India, and at another time on Europe. It travels on. When shades of the evening fall, see how rapidly the Sunshine shifts away from place to place. It shines on eastern America and it travels on to its west. See how the Sunlight goes skipping on tiptoe, slipping on from land to land, and is then seen spreading its lustre on Japan and so on. The Sunshine travels on from place to place. But all these different places where the Sunshine is seen are not the source, the home of Sunshine. The home of Sunshine must be somewhere else; the home of Sunshine is the Sun. Similarly let us examine happiness which goes on travelling from object to object like the Sunshine. Whence does it proceed? Where is its real home? Let us look at the Sun of happiness, as it were.

Take the case of the gentleman who has been blessed with a child. This gentleman is sitting in his office. He is busy with his official duties, and all of a sudden he hears the ding-ding of the bell. What bell? The telephone bell. He jumps up to his feet and goes to the telephone, but when he is about to hear what the message may be, his heart beats. They say, coming calamities cast their

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shadows before. His heart beats, never was it so with him before. He reaches up to the telephone and hears a message. Oh, what a distressing message it must have been! The gentleman was panting and sobbing; he lost all presence of mind; his cheeks lost all colour; with a pallid, cadaverous face he came rapidly to his seat, put on his coat and hat, and went out of the office as if he were shot like a bullet from a gun. He did not even ask the consent of the chief officer, the head of the department. He did not even exchange a word with the servants in the room. He did not even lock up the papers that were lying on the desk; he lost all presence of mind and went straight out of the office. All his fellow officials were astounded. He reached the streets and saw a car running before him, he ran up to the car and there he met a postman who gave him a letter. This letter brought to him the happy news, (if in the circumstances it can be called happy news from the worldly point of view) the happy news of a large fortune having fallen to his lot. The man had bought a share in a lottery, and about $ 10,000 had fallen to his lot. This news ought to have cheered him up, ought to have filled him with joy, but it didn't, it didn't. The message he had received over the telephone was weighing heavily on his heart. This news brought him no pleasure. He found in the same car one of the greatest officials in the State, sitting just in front of him. This was an official—to have an interview with whom had been the one dream of his life. But look here. This gentleman did not exchange glances with the official; he turned his head away. He also noticed the sweet face of a lady friend. It had been the ambition of this gentleman's life to meet her and exchange words with her, but now he was insensible to her sunny smiles. Well, Rama ought not to keep him in a state of suspense so long, nor should you be kept in a state of suspense any longer. He reached the street where his house was located and a great noise and tumult was there, and he saw clouds of smoke rising to the sky and veiling the Sun. He saw tongues of fire going up to the heavens; he saw his wife, grandmother, mother and other relatives

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weeping and bewailing the conflagration which was consuming their house. He saw all his relations there but missed one thing; he missed the then metropolis of his happiness; he missed the dear little baby, he missed the sweet little child. That was not there. He asked about the child, and the wife could make no answer. She simply answered by sobbing and crying; she could make no articulate answer. He found out the truth. He came to know that the child had been left in the house. The child was with the nurse at the time when the fire began; the nurse had placed the child in the cradle, the child was asleep and the nurse had left the room. Now the inmates of the house being panic-stricken at the sight of the fire consuming the house, had quitted the house in haste, each thinking that the child must be with some other inmate of the house. All of them came out, and now they found that the child was left in the room which was then being enveloped by fire. There was crying and gnashing of teeth, cutting of lips, beating of breasts, but no help. Here, this gentleman, his wife, his mother and friends and the nurse were crying aloud to the people, to the standers-by, to the policemen, and asking them to save their child, to rescue their dear, little baby. "Save our little dear child anyway you can. We will give away all our property, we shall give away all the wealth that we may accumulate within ten years from today, we will give up all; save our child, save our child." They are willing to give up everything for the sake of the child. Indeed, the child is a sweet thing, the dear little baby is a very sweet thing, and it is worthwhile to sacrifice all our property, all our wealth and all our interest for the sake of the child. But Rama asks one thing, "Is the child the source of happiness, the sweetest thing in the world, or is the source of happiness somewhere else?" Mark here. Everything is being sacrificed for the child, but is not the child itself being sacrificed for something higher, or for something else? Wealth is given away, riches are given away, property is given away for the child, but the child is being given away for something else. Even the lives of those people who

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may venture to jump into the fire may be lost. But even that dear little child is being sacrificed for something else, for something higher, and that something else must of necessity be sweeter than the child, that something else must be the real centre of happiness, must be real source of happiness, and what is that something? Just see. They did not jump into the fire themselves. That something is the *Self*. If they jump into the fire themselves, they sacrifice themselves and that they are not prepared to do. On the child is everything else sacrificed, and on that Self is the child sacrificed.

We see now the highest stage of happiness, the child has not happiness in itself. The child is beautiful, lovely and the source of happiness, because the child is blessed with the Sunshine which proceeds from the Self; that Sunshine was not inherent in the child itself. If that Sunshine of happiness had been inherent in the child, it would have lasted in the person of the child for ever. Notice that the Sunshine which brightened the face of the child proceeded from the source within. The source was within the Self.

Here we come a little nearer to the source of happiness, to the home of happiness. *Not for the sake of the child is the child dear, the child is dear for the sake of the Self. Not for the sake of the wife is wife dear; not for the sake of the husband is husband dear; the wife is dear for the sake of the Self; the husband is dear for the sake of the Self. This is the truth.* People say they love a thing for its own sake. But this cannot be; this cannot be. Nor for the sake of the wealth is wealth dear, wealth is dear for the sake of the Self. When the wife who was dear at one time, does not serve the interests of the husband, she is divorced; when the husband who was dear at one time, does not serve the interests of the wife, he is divorced. When wealth does not serve the purpose, it is given up. You know the case of Nero. He did not see that the beautiful Rome, that metropolis of his, was of much interest to him, was of much use to him. To him it was of greater interest to see a conflagration; to him

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it was of more interest to see a big bonfire. Look here. He went up to the top of an adjoining hill and asked his friends to go and set the whole city on fire in order that he might enjoy the sight of a grand conflagration. Here was he fiddling while Rome was burning. Thus we see that even wealth is divorced, given up, when it does not serve our interests.

Rama was an eyewitness of a very strange phenomenon, a very curious phenomenon. There was a great flood, a great inundation of the river Ganga, and the river went on rising. On the branches of a tree were sitting several monkeys; there was a female-monkey and some children of this female-monkey. All these children came up to the monkey. The water rose up to the place where the monkey was seated. Then the she-monkey jumped up to a higher branch; the water came up to that place. The female-monkey came up to the highest top-branch, and the water rose up even to that place. All the children were clinging to the body of this female-monkey. The water reached her feet; then she just took hold of one child, one baby-monkey, and placed it underneath her feet. The water rose still higher, and then this female-monkey took hold of another child and placed it under her feet. The water still rose; and the third child was also taken up and mercilessly placed under her feet to save herself. Just so it is. People and things are dear to us as long as they serve our interests, our purposes. The very moment that our interests are at stake, we sacrifice everything.

Thus we come to the conclusion that the seat of happiness, the source of happiness is somewhere within the Self. The home of happiness is somewhere in the Self, but where is it? Is it in the feet? The feet support the whole body, it may be in the feet, but no, it is not in the feet. Had it been in the feet, the feet ought to have been the dearest thing in the world. Of course, the feet are dearer than anything else outside, but they are not so dear as the hands are. Is the home of happiness in the hands? The hands are dearer than the feet, but they are not the home of happiness. Then, is happiness located

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in the nose or in the eye? The eyes are dearer than the hands or the nose, but happiness is not located in them. Think of something that is dearer even than the eyes. You might say it is the life. Rama says take the whole body first. The whole body is not the home of happiness. We see that this whole body we are changing every moment. In several years, every particle of the body is replaced by a new particle. It may be in the intellect, in the brain, in the mind. It may be there. But let us see if there is not something even dearer than the intellect. Let us examine that. If there be something which is dearer and sweeter even than the intellect, then, that may be the home of happiness. We say that life, or as the Hindus put it, *prana* may be the source of happiness, because oftentimes people want to live even at the sacrifice of their reasoning powers. Here is a choice between two alternatives, die altogether, or live as a crazy, lunatic man. Everybody will choose the alternative of life, even in a crazy, lunatic frame. Thus we see that intellect or intelligence is sacrificed at the altar of life. Then life, personal life, this may be the home of happiness, the Sun from which all happiness emanates. Just examine whether life is really the home of happiness or not. Vedanta says, No! No! Even life is not the home of happiness. The home of happiness, the Heaven within is higher up still; even beyond individual, personal life. Where is it then?

Rama once saw a young man at the point of death. He was suffering from a very bad disease. There was excruciating pain in his body. The pain began in the toes of the feet. At first it was not so great, but after a while it kept coming up, and then his body was undergoing a hysterical movement. Gradually, the pain came up to the knees, and then rose higher, until that dreadful pain reached the stomach, and when the pain reached the heart, the man died. The last words this young man uttered were these, "Oh, when shall this life leave me, when shall these *pranas* leave me!" These were the words of that young man. You know, in this country you say he gave up the ghost. In India we say he gave up the

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body. This shows the difference. Here the body is looked upon as the Self and the ghost is looked upon as something tacked on. In India the body is looked upon as something foreign to the spirit; the real Self is looked upon as the reality. There, when the body dies, nobody believes that he dies; the body changes, *he does not perish*. And so, the words that escaped the lips of that youth were, "Oh, when shall I give up this life; when shall this *prana* leave me!"

Here we have something higher even than life; something superior to *prana*, something which says, "My life," something which says, "My *prana*," something which possesses the *prana* and is above the *prana* or life, and that something is sweeter by far than the individual, personal life or *prana*. Here we see that the *prana* or life in that particular body did not serve interests of the higher Self, of the Self higher than *prana*, and the *prana* or life was sacrificed; the *prana* or life was thrown off. Here we see something which is superior to the *prana* or life, for which the life is sacrificed. This must be, by all means, sweeter by far than life even and that must be the home of *anand* or happiness; that must be the source, the origin of our joy. Now we see, why *prana* or life is sweeter than intellect; because *pranas* are nearer to the real Self, the Self within. Why is it that the intellect is sweeter than the eyes? Because the intellect is nearer to the real Self than the eyes. And why is it that the eyes are dearer than the feet? Because the eyes partake more of the real Self in you than the feet do. Why is it that everybody looks upon his child as being far more beautiful than the child of somebody else, of his neighbour? Vedanta says, "Because this particular child you call 'mine' you have gilded a little with the gold of your real Self." Any book in which you may write a line of your own, any work that contains something contributed by your pen appears to you to be far more worthy than any other book, even if it came from the pen of Plato. Why is it? Because this book which you call 'mine' has the sunshine of your real Self in it. It is blessed with the sunshine of Heaven

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within. Thus the Hindu says that the bliss, the real metropolis of happiness is within you. All Heaven is within you, the source of all pleasure is within you. This being the case, how unreasonable it is to seek happiness elsewhere!

In India, we have this story about a lover. He pined for his beloved one; all his body was reduced to a veritable skeleton; all his flesh was dried up, so to say. The king of the country in which this young man lived brought him into his court one day, and he also brought the lady-love of the young man into his presence. The king saw that the woman was very ugly. The king then brought before this lover all the fair damsels that adorned his court, and asked this lover to choose one of the these. This man said, "O *Shah*! O king! O king! Don't make a fool of yourself. O king! you know, love makes a man very blind. O king! you have no eyes to see. Look at her with my eyes, and then say whether she is fair or ugly. Look at her with my eyes." This is the secret of all the charms in this world. That is all. That is the secret of all the fascination of the attractive objects in the world; O man! you yourself make all objects attractive by the way you look at them. Looking at an object with those eyes you yourself shed your lustre upon the object and then you fall in love with it. We read the story of Echo in Grecian mythology. She fell in love with her own image. So it is with all charms; they are simply the image of Self within you, the Heaven within you. They are simply your shadow. Nothing else. That being the case, how unreasonable it is to hunt after your own shadow.

Rama knows of the case of a little child, a small baby that had just learnt to crawl, to walk on all fours. The child saw its shadow and thought it to be something strange, something remarkable. The child wanted to catch hold of the head of the shadow; it began to crawl to the head of the shadow and the shadow also crawled. The child moved and the shadow also moved. The child began to cry because he could not catch the head of the shadow. The child falls down, the shadow is with him

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the child rises up and begins to hunt for the shadow. In the meantime, the mother taking mercy on the child made the child touch his own head, and lo! the head of this shadow was also caught. Catch hold of your own head and the shadow is also caught. Heaven and hell are within you. The source of power, joy and life is within you. The God of men and nature and nations is within you. O people of the world! listen, listen. This is a lesson worthy of being proclaimed from the house-tops, in all the crossings of big cities, in all the thoroughfares. This is a lesson worthy of being proclaimed at the top of the voice. *If you want to realize an object, if you want to get anything, do not hunt after the shadow. Touch your own head. Go within you. Realize this and you will see that the stars are your handiwork, you will see that all the objects of love, all the bewitching and fascinating things are simply your own reflection or shadow.* How unreasonable it is that—

> For a cap and bells our lives we pay,
> Bubbles we earn with a whole soul's tasking.

There is a beautiful story about a woman in India. She lost her needle in her house. She was too poor to afford a light in her house, so she went out of the house and was searching in the streets. Somebody asked her what she was searching for in the streets. She said that she was searching for her needle. The gentleman asked, "Where did you lose the needle?" She said, "In the house." He said, "How unreasonable it is to search in the street for a thing which was lost in the house!" She said that she could not afford a light in the house and there was a lantern in the street. She could not hunt in the house, she had to do something, so she must hunt in the street.

This is exactly the way with the people. You have the Heaven within you; and yet you are searching pleasures in the objects in the streets, searching that thing outside, outside in the objects of the senses. How strange!

There is another very beautiful story extant in India about a crazy man. He came up to the boys of the street and told them that the Mayor of the city was preparing a

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grand, royal feast, and had invited all the children to partake of the feast. You know, children like candies and sweets. The children being assured by this crazy man of the feast arranged by the Mayor, ran to the house of the Mayor, but there was no feast at all, nothing of the kind. The children were baffled; they were put out of countenance for a while, and there was *hansi* (laughing), and the children said to him, "How is it Mr.—that you too came when you knew that this story which you told was wrong?" He said, "Lest there be a real feast, lest the story be true and I miss it." For this reason, because he did not wish to miss it, he also followed the boys.

Exactly the same is the case of those who by their imagination, by their own benediction, you may say, make flowers beautiful, make everything desirable by their own imagination and like the crazy man, then, they want to run after it, so that they may not miss it.

Conclusion

Realize the Heaven within you, and all at once all the desires are fulfilled, all the misery and suffering is put an end to.

Lo! the trees of the wood are my next of kin.
And the rocks alive with what beats in me.
The clay is my flesh, and the fox my skin.
I am fierce with the gadfly and sweet with the bee.
The flower is naught but the bloom of my love.
And the waters run down in the tune I dream.
The Sun is my flower, up hung above.
I cannot die, though forever death
Weave back and fro in the warp of me.
I was never born, yet my births of breath.
Are as many as waves on the sleepless sea.

Oh, Heaven is within you, seek Happiness not in the objects of sense; realize that Happiness is within yourself.

Om! Om! Om!

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EXPANSION OF SELF

Lecture delivered on December 16, 1902, *in the Academy of Sciences, San Francisco.*

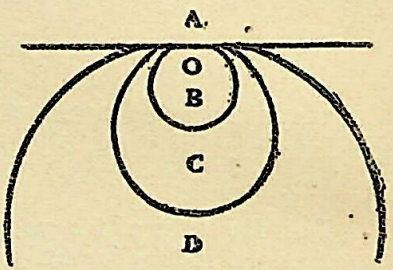
My own Self in the form of ladies and gentlemen,

Tonight we are going to hear something on the *Expansion of Self*; you might say on the degrees of life, the grades of spiritual advancement, or you might call the subject, degrees in the refinement of selfishness. Perhaps the conclusion arrived at will be startling.

Subject

The diagram that you see before you consists of a straight line and circles. You will say, "What is the use of these? What have circles to do with the unfoldment of the Self?" Some are saying in their hearts—these are not circles, they are very crooked, they are rather ellipses. But these circles are to denote classes of life, which are not exactly circular, which are crooked and elliptical, so to say, and that justifies the imperfection of the circles; they exactly represent in their deviation and in their imperfection what they have to indicate.

Circles



Before beginning with what life is, and the degrees of life, we shall have to say a few words about these circles.

Here is the minutest circle, a very small speck. It ought to have been made even smaller than that, but fearing that if it were smaller it could not be seen, it is drawn large enough to be visible. There we have beyond this a second circle, larger than the minute baby-circle, and outside that a third one and then there is the fourth one. One peculiarity of them is that as the circle goes on expanding, enlarging, the centre of the circle goes on receding from

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the starting point A, on the straight line which is a common tangent to all the circles. The centre recedes, the radius increases and the circle enlarges. If the centre of the circle is very near the starting point A, and if it is made nearer and nearer still until it coincides with the starting point, the circle becomes a point. Thus a point is the limiting position of a circle, of which the centre has come extremely near to the starting point, and when the centre goes on receding from the starting point, the radius goes on increasing and increasing until it becomes infinite or the centre moves up to infinity, then the circle becomes a straight line. Thus a straight line is the limiting position of a circle, of which the centre moves up to infinity, or of which the radius is infinite.

Another peculiarity we notice is that the greater the circle, the nearer it becomes to the tangent, straight line and its curvature goes on decreasing as the circle goes on increasing. Thus we mark that the larger circle with centre D is at the point A, very much more like a straight line than the internal circle with centre C is, and then this internal circle is more like a straight line than the circle with centre B, which falls within it. This is why the earth, although really spherical, appears flat when you look at any part of it, the sectional circles of the earth being infinitely large for the naked eye. This will do for the circles.

Life! What is the characteristic feature of life? What is it that distinguishes life from inanimation or want of life? It is motion, energy or activity.

Life

This is the popular way of looking at the question. The definitions of life given by Science can also be summed up in this definition. A living man can move forth, walk about, do all sorts of things. A dead mummy cannot manifest these forms of energy or this motion, these movements which the living man displays; a dead animal cannot move about; the living animal walks, runs, does all sorts of things. The dead plant cannot grow; it is devoid of motion, devoid of activity entirely. A living plant grows, exhibits motion.

We see again that generally four distinctions are made

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in the degrees of Life, or this world is divided into four principal kingdoms : the mineral, the vegetable, the animal and the man. In this world we see that man exhibits more energy, more motion, a higher kind of movement than animals do. Animals can simply walk about, run or ascend mountains, but man does all these things and much more. He does many other things. He displays or shows motion and energy to a higher degree. By means of telescopes he can reach the stars. Animals cannot do that. Man can control the animals. He annihilates time and space by means of steam and electricity. He acquires rapidity unknown to animals. He can send messages instantaneously to any part of the world. He can navigate in the air. This is man's motion, man's energy, manifestation of power in the world. Animals fall short of man in manifesting or exhibiting energy and we see that animals are lower down in the scale of life than man.

Grades of Life

Again compare the vegetable kingdom with the animal kingdom. Vegetables also grow. They move, but their motion is only in one dimension, they can move up in one line, they cannot move from this place to that, they are fixed to one spot. They send forth their branches in all directions and strike their roots very deep; but the manifestation or display of energy in the case of vegetables is far inferior to what it is in the animal kingdom, and there we see vegetables are lower down in the scale of life than animals. Minerals have no life in them. Indeed, if we define Life in the same way as biologists do, then they have no life. But if we mark the grades of life by the revelation and manifestation of energy, we might say that minerals also do manifest a kind of motion; they also do undergo a change; change is indispensable for them, too.

Thus they also have very small traces of life in them, but their life is very insignificant, being at the bottom of the scale, because the activity, the motion, the energy betrayed by them is insignificant, infinitesimal. Thus

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it is clear that life which is characterized by motion is graded in accordance with the degrees of motion or energy.

Nature Repeats Itself

Now, in Nature, the plan is that there should be nothing new under the Sun. We mark that despite this apparent variety, in spite of all this outward multiformity, Nature or the Universe is very poor. The same Law which governs the trickling down of a tear from the lover's eye also governs the revolutions of suns and stars. From the minutest atom to the remotest star, we find the same simple laws which might be counted on the fingers controlling and governing everything. Nature repeats itself over and over again. This Universe might be compared to a screw or spiral, of which every thread is of the same fashion, or it might be compared to an onion. Take one sheath out and we have another sheath of the same kind; then take that out and we find another of the same kind; peel that off and you have another sheath of the same pattern. In just the same way, what we have in the whole year, we have on a miniature scale during every twentyfour hours. The morning time might be compared to the spring season. The noon might be compared to the summer season. The afternoon and the evening might well compare with the autumn, and the night might be compared to the winter. Here we have in twentyfour hours the whole year reproduced on a miniature scale. Man, in embryo repeats with marvellous rapidity all the past experience of life-forms which it inhabited before assuming the human form. The shapes of fish, dog, monkey, etc., are all, one after the other, assumed by the foetus in the ovum, before reaching the form of man-child. Thus, in accordance with the usual plan of evolution, according to the general law which governs the whole world, we want to find out if in the body or form of man there be practically the mineral, vegetable and animal kingdoms reproduced. In the form of man, are there not people who are, as it were, minerals? In the form of man, are there not persons who are in the state of the vegetable kingdom, and

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are there not people in the shape of man who are in the state of the animal kingdom?

In the shape of man, let us see if there be men who are really men, and in the form of man, let us see if there be men who are gods.

First, we shall take up the moral and spiritual minerals. The mineral kingdom manifests no motion apparently; it exhibits no energy outwardly, but nevertheless it has some kind of energy, some kind of activity, some kind of motion, because we see minerals undergo change, there is disintegration and development even in the minerals. They crystallize and grow. This earth which we look upon as stable, when compared with the sea, this solid-seeming earth rises, falls, undergoes undulations and changes. Thus minerals also have some kind of motion in them, though exceedingly unnoticeable.

Mineral Men

Now, who are those in the shape of man that have only the same kind of motion as minerals? In other words, who have the same kind of motion as a child's spindle or top has? A spindle or top turns, goes round and round, it moves, and when it is revolving vehemently the children come up and clap their hands and rejoice saying: "It is stationary! It is stationary! It does not move! It does not move!" This is self-centred motion. Motion they have, revolving motion, but the centre of revolution lies within the body, and even when the motion is most violent, seemingly there is no motion at all. We might compare the life-motion of the minerals to the motion of a spindle or top, and represent it on the black board by the smallest circle, the point circle.

You know, *all motion in this world is in circles*, no motion in a straight line; all science proves that. For this reason we will make use of circles to represent the manifestation of motion. In Mathematics motion is represented by lines; in the present case circular lines will best serve the purpose.

So we have mineral life possessed of a motion comparable to spindle-motion. It may be best represented

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in the figure before you by this minutest circle which might be called a point. Who are those among men whose motion is like the motion of a top, whose circle or orbit of movements is simply a point, whose life is the life of minerals? Just reflect. Evidently these are men, all of whose actions are centred around a little point, a false self, the little quarantine of a body, three and a half cubits long. They are selfish in the lowest sense of the word. These are people whose all actions are directed towards sensuous enjoyment. These people work in different lines, do all sorts of labour, but the object is simply to seek debasing pleasures. These are people who care not if their wife and children starve; they care not whether their neighbours perish or live; at all costs they must drink, they must make merry, they must obey the dictates of the lower nature. Their demoralizing needs must be satisfied, even if it be at the sacrifice of the interests of their family and community. Let the wife and children starve, they care not, if only their cravings of the flesh are gratified. The centre of all their movements, the focus round which they turn, the sun round which they revolve, the centre of their orbit is simply the little body. Their activity or motion is dead motion. This is the mineral life in man. We have had in the history of the world very beautiful and precious minerals in the shape of man. You know, diamonds also belong to the mineral kingdom; rubies, pearls, jewels and all sorts of precious stones also belong to the same kingdom.

There was a time in the history of Rome, when we had Nero, Tiberius and other Caesars, to mention whose names is to contaminate your ears. We have had mighty rulers, emperors, very precious minerals but minerals only, not men. What would you think of these emperors, emperors of the whole world that was known to them, and yet caring not a straw for the interests of their state, who took no thought about their relatives and friends, but who must satisfy their animal passions, no matter what happens to their queens, subjects and friends. You have heard about them, about the crimes they committed. There was one

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of them who fell a victim to the passion of eating delicious things the whole day long. When he partook of a most delicious dish, he ate and ate till nature rebelled. With the help of medicines everything was vomited, and when the stomach was relieved, he would return to the table again. This process was repeated over and over again in a single day. One of them burned the capital of the world to gratify his desire of seeing a big conflagration. What do you think of them? These were precious jewels, diamonds, no doubt, but not men. These are minerals in the kingdom of man.

We come now to the state of vegetables in the form of man. Their circle is larger than the grossly selfish little circle of the mineral man. Their circle is larger and these people are much higher than the mineral man. Their activity might be compared to the motion of a race horse. The race horse describes a larger circle than the spindle or top does. Their circle is represented in the diagram by the second circle of which the centre is B. Who are these people? These people do not pursue their work simply to satisfy the taste of the flesh at the expense of everybody else's interest. They take into consideration the good of some other associates. These are people who turn round their wife and children, the domestic circle. They are far superior to the selfish mineral men, because these people not only advance the good of their own body, but they advance also the cause of their wife and children. The second circle includes many smaller circles, so do these people advance the good of many little selves besides their own little self, but should they be called unselfish? No, no; in the case of these people the self is expanded only a little. In the case of the mineral men, the self was limited to this little body; and in the case of these people, the self is practically identified with the domestic circle, their wife and children. That is also selfishness but selfishness refined a little. They are very good people so far as they go, but just look at this second circle which represents them. It is concave towards all inside it. What is concavity? Concavity is folding and clasping in the arms of

Vegetable Men

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love. Let us with our stretched arms form a circle. This is concavity. This circle is concave for the members of family, it is turned towards all the points that it embraces, but it turns its back to the whole universe outside it.

These people are very good so far as they go, so far as their concavity or extended arms go; but they turn their back to the whole universe. The selfishness of these people moving in the second circle of the vegetable man becomes evident when the interests of one family clash with the interests of any other family, and then there is strife and discord wrought by them between all the members of one family and all the members of another family.

Next we come to the third circle. These are animal men, animals in the form of man. This third circle, represented in the figure with the centre C, is larger than the preceding two. It might be compared to the circle described by monsoons or trade winds. It represents people who have identified their self with something higher than this little body or the domestic circle. These people identify their self with their class or sect or their state. They are sectarians, people who identify their self with a caste or craft. They are very good, very useful indeed, far more useful than the vegetable men are. Their centre is beyond the little body. It is at a much higher, wider expanse than the centre of the vegetable man. The radius of revolution in their case is longer. Blessed are these people. You see their usefulness extends to many families and individuals. They are useful to the people they embrace within the arms of love. They are useful to the people to whom their attitude is that of concavity. These people advance the good not only of their little body, not only of one house or family, but they advance the good of the whole class or sect with which they have identified their self; they are very useful. Are they also selfish? Why, yes; selfish they also are. They seek to benefit their own self which is identified with their sect, at the cost of other sects or castes. If you want to see the shortcomings in them, you will have simply to mark their attitude towards

Animal Men

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all the points outside their circle. They turn their back to all that is outside. When they crystallize and stereotype their sectarianism, woe unto them that do not accept their version of truth. Here is one class, and there is another class, another circle of the same kind. These being turned against each other, all the individuals belonging to the first class are at war and at daggers drawn with all the individuals represented by the second class. Look here, if they do good to some, they do as much mischief, if not more, by declaring war upon all other communities and rival sects. One whole sect quarrelling and fighting with a whole sect on the other side. How much discontent is engendered by that! Still these people are far more preferable to those who are only vegetable men.

The Law of Nature is that you should not stand still in any position: you should go on: march on and on. Be not subject to inertia or averse to change and progress. When the people are in the state of the mineral-man, the next higher state would be that of the vegetable man and for the people who are in the vegetable kingdom, so to say, the next higher state will be that of the animal man. If a person, while advancing upwards and making onward progress, passes through the state of the animal man, it is well and good. There is nothing harmful or detrimental for a man in passing through the state of the animal kingdom; it is all right. Things go wrong, everything becomes confused and all produces mischief when we want to stand still and stop at one place and refuse to make further progress by selling our liberty to this or that dogma or creed. It is natural for everybody to pass through that stage at one time or another; but it becomes wrong for him to stick to it and endeavour to perpetuate it. It becomes wrong and a cause of mischief when he becomes a slave of that particular name and gives rigidity to his position. When the cities of Sodom and Gomorrah were being destroyed, Lot's wife turned back. She was leaving the city, but turned her face back. She wanted to remain in the city; her heart was there and she wanted to go back. And there on the spot she was converted into a pillar of

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salt. Just so with the people who keep making upward progress and who keep moving away from their previous situation, who refuse not to make advancement, it is well and good for them; but the very moment that they want to turn back and refuse to make onward progress and sell themselves to names and forms, that very moment they change themselves into pillars of salt. Stagnation or fanaticism comes in. Stagnation or fanaticism becomes the cause of misery. These may be good men, animal men, but they must make progress, must go on.

We come now to the fourth circle, the circle represented on the board with the centre D. Here is man in man.

Moon Men

Here is a normal man. His circle might be compared to the circle of the moon. The moon describes a circle around the earth, it is more elliptical than circular. The moon man, who is he? A very large orbit he describes: happy is he, perhaps?. He is a man who identifies his self with the whole nation or the whole race; you might call him the patriot. A very large circle is his. He cares not whether those for whom he works belong to this creed or that. Irrespective of denomination, caste, colour or creed, he makes it a point to advance the cause of all those who live in the same land with him. Very welcome is he, he is very good, a man he is, but that is all. You see, the moon brings about revolutions also in the sea, brings about tides, ebb tides and flood tides. Besides, lunatics you know, are also said to be moon-stricken. This is a good circle, no doubt, the moon circle, but just see when moon men stereotype their position, when these people become selfish, and their selfishness is crystallized, the selfishness in their case meaning patriotism when it is given rigidity, when it is crystallized, what results? It brings revolutions and lunacy. It sets one nation against another, and there we have bloodshed and warfare, thousands—nay, sometimes millions upon millions—of beings shedding, spilling and drinking blood and making the fairy face of this beautiful earth blush with slaughter, blush red with blood. They are very good for those whom they embrace, to whom

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they are concaved, but just mark their attitude towards those against whom they are convex. Washington is all right for Americans, but ask the opinion of Englishmen about him. The English patriots are very good as far as, what they call, their own country is concerned, but just look at them with reference to those people whose life-blood is being sucked by their patriotism.

Last of all we come to the fifth circle. Here the centre moves up to Infinity, say: the radius becomes infinite, and what about the circle? When the radius moves up to infinity, the circle must become a straight line; all the crookedness is gone. The straight line passes through the whole space equally, fairly; it is concave to none, it is convex to none. The circle becomes a right line, a straight line it becomes. All crookedness is gone; all curvature vanished. These are God men; their circle might be compared to the circle which the sun is describing. You know that the sun moves in a straight line; the radius of the circle is infinite. The Sun is all glory. Here is a circle of which the centre is everywhere but the circumference nowhere. This is the God circle; these are free men; these are free—free from all sorrow, free from all fear, free from all bodily desires, free from all selfishness. Are they selfish? No, up to this we had selfishness. Have we no selfishness in this straight line? The straight line is a straight line—no enslaving point can we see anywhere. It passes through the space, no selfish little centre round which it may turn, nothing to turn it round. Here is selfishness destroyed; or, you might say, here is the real Self gained. You see, we began with the point circle, gross selfishness, and here is that little point enlarged, increased and expanded till it has become a straight line. These are God men. These are people to whom the wide world is home, irrespective of caste, colour, creed, community or country. Be you an Englishman, be you an American, be you a Mohammedan, a Buddhist or a Hindu, or whatever you may be, you are Rama's Self. You are the Self of Self to him. Here is selfishness marvellously increased, here is a strange kind of selfishness.

Free Men

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The wide world is my Self : the universe is the Self of this man : the wide world, the lowest creature, minerals, vegetables, the Self of all these becomes the Self of this man.

To a man who had reached this state of perfect freedom, there came a disciple who sat at his feet for a year or so. When the disciple was going to leave the master, he began to bow down at his feet, to kneel down before him, to prostrate himself before him, as the custom in India is. The master, smiling, raised him and said, "Dear, you have not yet learnt all that you could learn. You lack a great many things yet; stay for some while more." A few days more he stayed in the holy presence of the master, and got more and more of inspiration. His heart was converted into God-consciousness. He was full of the Holy Ghost. He left the presence of the master, knowing not whether he was the disciple or the master himself. He went away looking upon the whole universe, the wide world, as his real Self, and the whole universe being his real Self, where could he, the Self, go? When the Self fills and permeates every atom, every molecule, where can it go? The idea of going and coming becomes meaningless to him. You can go from one place to another, if you are not already at the place where you want to go. Here he found himself, he found his true Self, the God within, God everywhere, and how could he think of going and coming? The idea of going and coming became absent for him. He was in the state of Self-realization. The going of body was a sort of *reflex* action. He was in himself; no going or coming for him. Then was the master satisfied. Thus did the master test him and prove him of sterling worth. The disciple paid no respects or thanks to the master, and rested in unity to such a degree that he rose above all idea of gratitude. Then did the master know that he had really understood his teachings. Here is the master-state, where if you honour the man, he says you are belittling him. "I am not confined in this body; I am not this little body only—I am the wide world, I am you, and honour me in you." Here is the state of a man who sells not anything to you. Here is the state of a man to whom honour and

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disgrace for the body have become meaningless, both shame and fame are nothing.

There came a man, a prince, to a monk in India, and he prostrated himself before him. The monk asked him as to the cause of this homage that the prince was paying him. The prince said, "O sir, O holy sir, you are a monk, and you have adopted this order by giving up your kingdom which you ruled at one time. You are a man of great renunciation, and so I look upon you as God, I worship you." You know, in India, people are not honoured so much for the riches they possess. In India they are honoured for the degree of renunciation they display, and the chief principle of honour is essentially different there from what it is here. More trust is placed in God than in the almighty Dollar. The prince was offering homage to the man of renunciation. The monk replied to the prince, "If that is the reason why you honour me, I must wash your feet, I must kneel down before you, because, O king, you are a man of greater renunciation than all the monks in this world put together." That is very strange. How could that be? Then the monk began to explain, "Suppose, here is a man who possesses a magnificent palace, and this man casts out the dust and the dirt of the house; he throws out or renounces only the dust or dirt of the house. Is that man a man of renunciation?" The prince said, "No, no; he is not." Then the monk continued, "Here is a man who treasures up the dirt and the dust of the house and gives away the whole house, the magnificent palace. What do you think of this man?" The prince said, "This man who keeps only the dirt and dust, and resigns the palace, is a man of renunciation." Then the monk said, "Brother prince, you are then the man of renunciation, because the real Self, God, the real *Atman*, that which is the magnificent palace, the real home, the paradise, the Heaven of heavens, you have renounced, and only the dust and dirt of that palace, which is this body, this little selfishness, you have retained. I have renounced nothing. I am myself the God of gods—the Lord of the Universe."

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Sometimes these people, the people who have reached the highest state of advancement, the free souls, are looked down upon by some and are called crazy; but ask them if they would, for one moment, exchange the divine bliss, the supreme happiness which they derive from divine intoxication, for all the wealth and riches of this world. Not at all, not at all. These people look down upon and pity the begging spirit of the socalled wealthy, who go abegging at the door of the flesh, at the door of carnal pleasures. Pleasure is within you. There you can get it. The whole treasure is within you. Then why play the part of the beggar and go about in a miserable plight, in a sad state, and behave like a pitiable atom? Come, realize your true Self, the Almighty God, and let this song burst forth from you in fullness of joy—

"I am the mote in the sunbeam,
and I am the burning Sun,
Rest here!" I whisper the atom,
'I call to the orb, "Roll on!"
I am the blush of the morning,
and I am the evening breeze;
I am the leaf's low murmur,
the swell of the terrible seas.
The lover's passionate pleading,
the maiden's whispered fears;
The warrior, the blade that strikes him,
his mother's heart wrung fear.
The rose, her poet nightingale,
the songs from the throat that rise,
The flint, the sparks, the taper,
the moth that about it flies.
I am intoxication, grapes,
winepress and must, and wine,
The guest, the host, the traveller,
the goblet of crystal fine."

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BANARAS

Oh! The splendour and glory of your Self makes the pomp of emperors ridiculous.
Such a wondrous Heaven you are, Existence, Knowledge and Bliss you are.

Om! Om! Om!

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THE INFINITE IN THE FINITE

Lecture delivered on January 10, 1903, *in the Great Golden Hall, San Francisco.*

The Infinite One in the form of ladies and gentlemen,

Before beginning the subject, a few words ought to be spoken on the kind of audience that usually the world furnishes.

People usually do not hear with their own ears, but with the ears of others. They do not see with their own eyes, they see with eyes of their friends. They do not taste with their own taste, they taste with the taste of others. How unreasonable! Men of the world, use your own ears, use your own eyes on every occasion. Use your own understanding on every occasion; your own eyes and own ears are not for nothing; they are for use.

One day Rama was passing through the streets. A gentleman came up and said, "What do you mean by wearing this dress? Why do you wear this dress? Why do you attract our attention?" Rama always smiles and laughs. If you enjoy the dress of Indian monks, Rama enjoys your enjoyment. If this dress can make you filled with cheerfulness and make you smile, we derive happiness from your smiles. Your smiles are our smiles.

But be reasonable, please. If newspapers write a word in praise or against somebody, all the community begins to feel the same way. They say, the newspapers say that, the newspapers say that. What is at the root of newspapers? Usually boys and women are the reporters on newspapers. All the material comes not from the hands of the learned critics but from the hands of the fourth rate, sometimes tenth rate reporters. If one man, the mayor, begins to praise some body, if one man who is looked upon to be a great man, begins to honour a person, all the people begin to resound and re-echo the voice of that one man. This is not independence. Independence and freedom

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imply using your own ears on every occasion, using your own eyes on every occasion.

Rama said to the man who asked why he wore this dress, "Brother, brother, let Rama know the reason why this colour should not be worn and some other colour should be worn? Why should Rama wear the black colour, or say, the white colour, instead of this? The reason, pray! Find some fault, what fault do you find?" He could find no fault. He said, "This is just as comfortable as my colour. This cloth protects you from the cold and heat, just as much as mine does. This is just as good as any other colour, and any cloth that you wear must have some colour or other. If it is black, it has a colour; if it is white, it has a colour; if it is pink, it has a colour; it must be some colour or other. It cannot escape from being one colour or another."

Now think what fault you have got to find with this colour. He could find no fault. Then Rama asked him to be kind to himself, to be kind to his own eyes, to be kind to his own ears; to use his own eyes, to use his own ears, and then judge; judge not through the opinions of others. Be not hypnotized through the opinions of others, and the more a man stands above this weakness of being hypnotized by others, the more free he is.

Rama wishes you to attend to these lectures through your own ears and through your own intellects. Form your own judgments. If you attend to these lectures properly, Rama promises that you will reap the greatest benefit. You will place yourself above all anxiety and fear, above all troubles.

You know people say, it is riches that they want. But sir, what do you want riches for? You want riches for happiness and not for anything else, and riches do not bring happiness. Here is something which will bring you happiness. Some say we want to listen to such lectures which will touch, which will run through our hearts, so to say, we want lectures of that kind which will produce a direct, instantaneous effect. Be not like children. Show a child a dollar and a piece of candy. The child will at

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once take the piece of candy, which produces the immediate sweet effect. He will not take that piece of silver or gold. Be not like children.

Sometimes the lectures and the orations will produce an instantaneous effect. They are like mere candy, nothing abiding in them, nothing lasting in them. Here is something which will produce the most abiding and the most lasting influence on you. In universities and colleges, people listen hour after hour to the lectures of the instructors and professors. In the universities, the professors do not manifest any oratorical ability or observance of any rhetorical rules. The professors usually lecture to their students slowly, calmly, hesitatingly, but the students have to take up every word that drops from their lips, whether the professor has the gift of producing an instanteneous effect or not, the students have to take up every word that drops from his lips.

So Rama says to the world today, the world must listen to his words, just in the same spirit in which the college students listen to the words of their professors. You may say, these words are presumptuous. But, yes, the time is coming when the....*

The Infinite in the Finite is the proposition for tonight's discussion. It is very hard to popularize philosophy, it is very hard indeed to popularize knowledge, but Socrates says and the words of Socrates are perfectly right, "Knowledge is virtue." It is this idea that will ultimately govern mankind. It is knowledge that governs mankind; it is knowledge that transforms itself into action. People want ready-made action, ready-made action will not abide. Rama is bringing to you knowledge which will convert yourself into infinite power of action. It is hard to popularize it. We will do our best to make this difficult and abstruse problem as easy as possible.

We will begin with the minutest thing that you can

* Here Rama became perfectly silent and was lost in the thought that the whole world would of necessity one day drink deep from the fountain of life spiritual and that the goal he was pointing out would be the destination of man.

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conceive of in this world, the minutest thing that you usually see in this world, say, a poppy seed; or you might take the mustard seed, or any other seed you please, some small seed. Very small it is. Hold it before you on the palm. What is the seed? Is it the seed that you see before you, or that you smell, or that you weigh, or that you touch? Is it the seed, that tiny something? Or is the seed something else? Let us examine.

Sow this seed in the earth, underground. In a very short time, the seed germinates into a beautiful plant, a sprouting plant, and out of this first original seed we get thousands of seeds again in due time. Sow these thousands of other seeds, and we obtain millions of seeds of the same sort. Sow these millions of seeds again, and we get quadrillions of seeds of the same sort. What does this phenomenon imply? The original seed, the first seed with which we began, where is that seed now?

That perished in the ground; that died in the ground; that is not to be seen anywhere, but out of that original seed, we have got today quadrillions and quintillions of seeds of the same sort. What an infinite potentiality, what an infinite power, what an infinite capability was concealed or hidden or latent in the primitive, original seed with which we began!

Now the question is again asked. What do you mean when you say, here is a seed, here is a small poppy seed or mustard seed, what do you mean by that expression? Do you mean that the word 'seed' simply means the form, the size, the weight, the smell of the seed? Does the word seed really mean only the external centres of forms? No, no. We could make an artificial seed which had the same weight as the genuine seed, which had the same colour as the genuine seed, which had the same smell as the genuine seed, which had even the same taste as the genuine seed. But this artificial seed could not be really called a seed, this could not be called a genuine real seed; this would be simply a doll, a plaything for children and not a seed. Thus we see that the word seed has got an apparent meaning and also a real meaning. The apparent meaning of the

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word seed is the form, the size, the weight—properties which we can sense with our senses; but the real meaning of the word seed is the infinite power, the infinite capability, the infinite potentiality which is latent in the seed form. There we see the Infinite in the Finite. The infinite potentiality, the infinite power latent in the finite form or figure, and the real meaning of the word seed is the Infinite within and not its outside or outward form, not that.

Now, does this infinite capability die with the death of the form or figure? The seed form dies in the earth, but does the real seed, that is to say, the infinite within, does that also die? No, no, not at all. How can infinity die? That never dies. Today we take up the seed which is, say, the thousandth descendant of the primitive seed. This seed we take up. Sow this seed again, plant this seed again in earth, and you will see that this seed again has got the same infinite power of development as the primitive seed had. This millionth descendant of the original seed has got the same infinite capability and potentiality which the original seed had.

We see then that the real meaning of the word seed, which is the infinity within, was the same in the case of the original seed and is the same in respect of the thousandth descendant of the primitive seed. And this infinity will remain the same with reference to the quintillionth descendant of the primitive seed. We see then that the infinity within, the infinite capability or power is unchangeable, immutable. We see again that the real seed, the infinite power, the infinite capability, is not destroyed. The original seed-form perished, but the power did not perish. The power reappears in thousand descendant seeds unchanged, unaltered. The true infinity does not die with the death of the body of the seed, with the death of the seed-form; the soul of the seed, as it were, Rama will say, the real infinity in the seed, so to say, does not perish; it does not change, it remains the same yesterday, today, and for ever. Again that infinite power of expansion or development is the same in the seeds that we take up today, as it was in the primitive seed. It does not

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change, it remains the same yesterday, today, and for ever. Again that infinite power of expansion or development is the same in the seeds that we take up today as it was in the primitive seed; it does not increase ever so little; it does not decrease in the least.

We see that the real meaning of the word seed, Rama will say, the spirit or the soul of the seed, does not increase; it does not decrease. To sum up, the real seed is the same yesterday, today and for ever. It is infinite, it does not die when the seed form or the body of the seed dies, it is indestructible, it is unchangeable; there can be no increase and there can be no decrease in it.

You will excuse Rama if there is any repetition; Rama knows that sometimes repetition is necessary.

Microscopic insects, you might call them small monads, the primitive development of protoplasm, sometimes called protozoa. Do you know how they develop? They develop by bisection as it is called by naturalists. This bisection takes place naturally and we can bring it about. Take up one of these microscopic monads, small tiny insects. With a fine, most refined lance bisect or divide it into two equal halves. What will become of it? O, it is cruel to do so, because if we bisect a man, if we pierce a dagger through his body and bisect him into two, he will die. So if we bisect a monad, it will die. But bisect the monad and it does not die, it becomes two. Wonder of wonders! Cut it into two, and it becomes two, as big as the other one. Take these two up and cut them; again bisect each of them and instead of their dying you will have four living monads of the same force and energy as the original one. You will get four. Cut each of these four into equal halves and instead of killing the four you will multiply them into eight. So on, you can multiply to any extent you wish. You can increase their number to any extent you like. How strange, how strange!

There you see before you the form of a monad, the body of a monad. Rama uses the apparent meaning of the word monad. The apparent meaning is simply the body, the form, the size, the weight, the colour,

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the figure. The apparent monad is that, but the real monad is the power within, the energy within, the life within, that is the real monad. Kill the apparent monad, destroy the form and the real monad or the soul, the spirit you might call it, does not die; that does not die, it remains the same. Go on cutting bodies, go on destroying bodies; the death of the body destroys not the real spirit; the death of the body destroys but the form.

Immortal is the true Divinity that you are. The original body of the monad could be multiplied millionfold, could be increased to billions, and here was the infinite power latent, hidden, concealed in the body of the original monad. Infinity in the finite! Infinity in the finite!

Now the question comes when the bodies are multiplied, when the bodies of the monad go on increasing, multiplying, does that infinite power within also go on multiplying, does that also increase? Or does it decrease? No, it neither increases nor decreases. The real Infinity within the outward apparent finite form of the monad does not change, it multiplies not, it decreases not; it remains the same.

The Vedantic explanation of this phenomenon will be given by an illustration.

There was a small child that was never shown a looking glass. You know in Bharatvarsha, in Hindustan, small children are not shown looking glasses. This small baby once happened to crawl into the room of his father, and there was a looking glass lying on the floor, with one end of it lying against the wall and the other end resting upon the ground. This little baby crawled up to the looking glass, and lo! there he saw a baby, little child, dear little baby. You know children are always attracted by children. If you have a child and you go to your friend's house with him, there while talking with your friend, the child will at once make friends with the other children of the house. So this child saw in the looking glass a child of his own size. He went up to him and when he was moving up to the child in the mirror, the child in the mirror moved up to him also. He was delighted.

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He found that the child in the mirror was on friendly terms, liked him just as much as he liked the child in the mirror. Their noses met. He put his nose against the mirror and the child in the mirror also drew his nose up to his nose : their noses touched each other. Their lips touched. He put his hands on the mirror and the child in the mirror also put his hands to him, as if he were going to shake hands with him, but when the hands of this baby were on those in the mirror, the mirror fell flat on the ground and broke into two pieces. Now the child saw that instead of one child there were two children in the mirror. His mother, in the other room, heard this noise and came running to the room of her husband, and there saw that the husband was not there, but the child was making havoc with the articles in the room and had broken the mirror, she came up to him menacingly, in a threatening manner, as if she was about to strike him. But you know, children know better. They know that the threats and frowns and brow-beatings of their mothers mean nothing. They know it through experience. The child, instead of being frightened at the words of the mother, which were, "What have you done, what have you done, what are you doing here," took these words not in the sense of threat or frown, but in good sense. He said, "O, I have created two, I have made two." The child created two children out of one child. There was originally one child only that was talking to him and now this child made two children. A small child became the father of two children even before he was of age. He said, "I have made two; I have made two." The mother smiled, took the child up in her arms and took him to her own room.

Take up these two pieces of looking glass, break them, spare them not, you will get more looking glasses; break these pieces into four pieces and you will get four children. Now the small child by breaking these four pieces of glass into eight pieces could create eight children. Any number of children might be created that way. But we ask, does that real Divinity, does that real child increase or decrease by the breakage of the mirrors? It neither increases nor

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decreases. The increase and decrease take place only with looking glasses. There is no increase in the child that sees in the looking glass, that remains the same. How can the Infinite be increased? If the infinity increases, it is not infinity. How can infinity decrease? If it decreases, it is not infinity.

Similarly the Vedantic explanation of the phenomenon of bisection of monad is that when you take up one insect, take up one small microscopic insect and bisect it, the body which is just like the mirror, just like the looking glass, that little body is divided into two, but the power, the real infinity within, the real monad, or the true spirit or energy, or any name you might give it, or the true God within it, is not bisected by the bisection of the bodies of the monad. When the bodies of the monad are multiplied, the power within the real monad, the true divinity inside does not multiply; that remains the same. That is like the real child and the bodies of the monad are like the pieces of looking glasses. When the bodies of the monad are divided and sub-divided and divided again, the Infinite power which is unchangeable, goes on reflecting itself, and showing itself, manifesting itself equally in all the thousandfold or millionfold bodies. That remains the same. That is only one, only one, only one, no duality, no plurality. O, what wonder of wonders! What joy! Bisect this body, cut this body and I die not. The real Self, the real 'Me', the true 'I' dies not! Burn this body alive; do with it anything you like, no harm is done to 'Me.' Realize, realize that you are the Infinity within. Know that. The very moment that a person knows himself to be that, the very moment that a man realizes his true nature, he is free, above all danger, above all difficulty, above all suffering, above all tribulation and pain. Know that, be yourself!

Oh, what wonder of wonders that it is one Infinite power that shows itself in all bodies, in all the apparent personalities, in all the apparent figures. Oh, it is the I, the I, the Infinite One, that is manifesting itself in the bodies of the greatest orators, in the bodies of the greatest

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men, in the bodies of the most wretched creatures! Oh, what joy! I am the Infinite One and not this body. Realize that and you are free. These are not mere words; this is not mere imaginary talk, this is the truest reality. Realize the truest reality, the real power, that you are; Infinite you are, above all danger and difficulty you rise instantaneously.

Here are, suppose, thousands of mirrors in the world. One mirror is black, another is white, another is red, another is yellow, another is green; one of the mirrors is convex, another is concave, another mirror is prismatic, another mirror has a lens, suppose. There are all sorts of mirrors. There is one person standing by the mirrors. He looks all around. He finds himself at one place red—in the red glass he finds himself red—at another place he finds himself yellow, at another place he finds himself black, in the concave mirror he finds himself disfigured in a most ludicrous manner, in the convex mirror he finds himself again distorted in a most ridiculous way. He finds himself in all these multiplied shapes and forms, but in all these apparently different manifestations there is one indivisible, unchangeable, eternal, constant reality. Know that and free yourself. Know that and shake off all sorrow. All this distortion and disfigurement has nothing to do with the real Infinity, Divinity, which manifests and reveals itself in all these different mirrors or glasses. The differences lie in your bodies. *The bodies, the minds are like the different glasses; one body may be like a lens, another prismatic, another a white glass, another a red glass, another concave, another convex. The bodies are different, but you are not the bodies only, the apparent unreal self. Through ignorance you call yourself the body you are not. You are the infinite power, the divinity, the constant, immutable, unchangeable One. That you are; know that and you find yourself inhabiting the whole world, inhabiting the whole universe.*

In India we have mirror houses. In mirror houses we have all the walls and the roof bedecked with mirrors and looking glasses of all kinds. The owner of the house comes into the room and finds himself on all sides.

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Once there came into a mirror house of this kind a dog. The dog finds armies of dogs on his right coming up to him, and you know that dogs are very jealous, dogs donot wish any rival dogs to be present beside them. They are very jealous. When this dog saw thousands of dogs approaching him from the right, he turned to the left hand side, and again on that wall were fixed thousand of mirrors, and there he finds an army of dogs coming up to him about to devour him, tear him to pieces. He turned to the third wall and there he found again dogs of the same sort. He turned to the fourth wall and there the same thing. He turned his head upward to heaven and there from heaven he saw thousands of dogs coming down upon him to devour him and tear him to pieces. He was frightened. He jumped up, all the dogs jumped on all sides; he was barking and he found all the dogs barking and opening their mouths at him. The sound re-echoed from the four walls, and he was afraid. He jumped and ran this way and that way. The poor fellow died exhausted on the spot.

Exactly the same way, Vedanta tells you this world is like a mirror house, and all these bodies are like different mirrors, and your true *Atma* or real Self is reflected on all sides, just as the dog saw his figure reflected from the four walls. Just so does the One Infinite *Atma*, the One Infinite Divinity, the Infinite Power reflect itself in different mirrors. It is the One Infinite Rama that is being reflected through all these bodies. Ignorant people come like dogs in this world and say; "That man will eat me up, that man will tear me to pieces, destroy me." O, how much of jealousy and fear in this world! To what are this jealousy and fear due? To the ignorance of the dog, to doglike ignorance is all this jealousy and fear of the world due. Please turn the table. Come into this world like the master of the house of looking glasses and mirror pieces. Come into the world not as d—o—g but as g—o—d, and you will be the master of the mirror house, you will be the owner of the whole universe; it will give you pleasure when you see your rivals and your brothers

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and your enemies advance; it will give you joy when you find any glory anywhere. You will make a heaven of this world.

We come now to man. You have seen the Infinite in the finite in the case of the seed. That was an illustration taken from the vegetable kingdom. The Infinite in the finite was shown to you in the monad; that was an instance taken from the animal kingdom. You have seen the Infinite in the finite in the case of the glass. This was an instance taken from the mineral kingdom. Now we come to man.

Just as the original seed dies and gives rise to thousands of seeds, but in reality the real seed does not multiply, does not decrease, remains the same, and just as the original monad dies and gives rise to thousands of monads, while the real monad remains the same, and just as the glass breaks, the mirror is broken, but the real child does not break; just in the same way when a man dies, there come up his sons, two or more, sometimes dozens. Some of the Englishmen, Anglo-Indians in Hindustan have scores of children. When the parents die, in their place come up dozens and scores; these again die in their turn and leave behind a fourfold progeny. They die and leave behind a larger number. Here is again the same thing. Just as the original monad died and two came up instead, and out of these two, four came up, and out of these eight came up; the original seed died and out of that thousands came up in time, similarly out of any pair of man and woman come scores, nay, thousands, millions of pairs of the same sort, the pair goes on multiplying.

There is no time to enter into detail; only an outline can be given in one lecture.

Vedanta tells you that just as the case was with the seed, monad or glass, so is the case with you. The primitive pair of man and woman died, and out of that, out of the Adam and Eve of the Christian Bible sprang up billions of inhabitants of the world.

Here again Vedanta tells you that this apparent multiplication, this apparent increase, implies no increase in the

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true, real man that you are. The real man does not increase. The real man in you is the Infinite All. Man is the infinite individual, you might call it. Let all the people die and any one pair remain. Out of this pair we can have millions of population in due time. The infinite capability, the infinite power, the infinite potentiality which was concealed or latent in the primitive pair is found in each pair today undiminished, unimpaired. This Infinity you are. This infinite power you are, and this infinite power is the same in all these bodies. These bodies may multiply like glass, but the man, the real Infinity is only one. You may make much of these bodies, you may think of them whatever you please, but these you are not. You are the infinite power which is only One, One indivisible, the same you are yesterday, today, and for ever. It might be made more clear by a popular illustration.

Who are you, sir? I am Mr. so and so. Yes. Are you not man? Oh, man I am, of course. Who are you? I am Mrs. so and so. Are you not man? Man (human species) I am, of course. Go to anybody, take an unphilosophical man, ask him and he will never tell you that he is man. He will always say, I am Mr. so and so, and I am Mrs. so and so. Oh, but man also you are. Then he may admit that he is man.

Now we ask, have you ever seen man, the unadulterated, unspecified, unparticularized man? Have you ever seen that? Wherever, we chance to meet, there appears Mr. or Mrs., there appears lord or lady, but the real man, the concrete man you cannot find anywhere, and still we know that this concrete man is in all of them, the highest thing. That species, a man in itself, you cannot lay your hands on, a man divested of his Smithness, Johnness, or divested of his misterness or mrs.-ness. Man *per se* divested of these properties we cannot see anywhere, and yet this man is present in all these bodies. Bring before you Mr. so and so. Take away the man-part of him, diminish man, the concrete man, and what remains? Nothing. All gone, all gone. Take away Mr.—, remove all the misterhood and the other things and we cannot

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find anything but the real Man is still there. The real man, Rama takes in the sense of the underlying power, or the infinity within you. Be not misled by the words of Berkeley. Weigh and examine his words thoroughly and you will see that there is indeed something, the infinity within, which cannot be seen, cannot be heard, cannot be tasted, and yet it is the fountainhead of all that you see, it is the cause of all sight, it is the cause of all sound, it is the reality in all your taste. It is the reality, the divinity, the one power in all that you sense, see, touch or hear. It is there and yet it is indescribable. Thus we see that the Infinite within the finite is incapable of being seen, incapable of being heard, incapable of being thought, of being imagined, and yet all that you see is through it, all that you hear is through it, all that you smell is through it. It is indescribable and yet the fountainhead, the essence of all that is described.

In conclusion, Rama simply asks you to do one favour, favour to yourself. Be man! All these bodies are like dewdrops and the real man is like the ray of Sun which passes through and threads all these beads of dew. All these bodies are like the beads on a rosary and the real man is like the string that passes through them all. If you once sit still for a second and feel, feel that you are the Universal Man, you are the Infinite Power, you will see that all this you are. Being man I am everything, being that indefinite man or species man, I am everything. You are all one; at once you are all one. Just rise above this misterness and mrs.-ness, rise above that and you become one with the All. What a grand idea! You become one with the All. Then you become one with the whole universe.

Here is a translation of one piece of an Upanishad, but it is not a perfect translation.

I am the Unseen Spirit which informs
All subtle essence! I flame in fire,
I shine in Sun and Moon, planets and stars!
I blow with the winds, roll with the waves!
I am the man and woman, youth and maid!
The babe newborn, the withered ancient, propped

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Upon his staff! I am *whatever is*—
The black bee and the tiger and the fish,
The green birds with red eyes, the tree, the grass,
The cloud that hath the lightning in its womb,
The seasons and the seas! In Me they are,
In Me begin and end."

(*Upanishad,* Sir Edwin Arnold's translation)

Infinite you are, that Infinity you are, and as that Infinity, as it were, have created these imaginary, false illusory bodies; you have made this world like a mirror house for yourself. Take care of the One Infinite, Universal God and the same you are, that dwells and permeates this world.

Om! Om! Om!

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THE SUN OF SELF ON THE WALL OF MIND

Lecture delivered on January 12, 1903, in the Golden Gate Hall, San Francisco.

The Immutable in the form of ladies and gentlemen,

The subject of discourse tonight is the Immutable in the changeable.

Before beginning, a few words will be spoken in answer to a question repeatedly put to Rama. What is the significance of the colour you wear? Why do Buddhists wear yellow clothes, and Vedantin *Sadhus* or *Swamins* wear flame-coloured clothes?

You know every religion has got three aspects. Every religion has got its philosophy, its mythology and its ritual. No religion without philosophy can stand. In order that it may appeal to the learned, the wise, the reasoning class of people, it ought to have a philosophy, and in order that it may recommend itself to the people of sentimental emotions, of emotional nature, it ought to have a mythology, and in order that it may appeal to the common folk, it ought to have a ritual.

The colour of the clothes has something to do with the ritual of the Vedantic religion. Why do the Christians wear the cross? That is the ritual. Why do the Christians put the cross at the top of their churches? That is the ritual. The Roman Catholics have an elaborate ritual; the Protestants have very little of it, but still they have a ritual. They also cannot do without it. So these colours are the ritual of the Vedantic religion. The red colour, the flame colour has the same meaning to the Hindu as the cross to the Christian. What does the cross imply? It is a remembrance of the death of Christ, the love of Christ. Christ suffered his body to be crucified for the sake of the people. That is the meaning of the cross which the Christians wear. If you ask a Hindu to explain to you the meaning of the cross, he will explain it to you differently.

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He will say the teaching of Christ is, take up the cross, take up your cross and follow me. He does not say, 'take up my cross.' In the Bible, in the New Testament, St. Paul or Christ had not to ask you to take up the cross of Christ, but they say take up your cross, that is the exact wording; take up your cross, and the meaning of that is, crucify your flesh, crucify your carnality, crucify your little self, crucify your own ego. That is the meaning of it. So the cross ought to be a symbol of crucifying our selfish interests, our little ego, our little egotistical selfish ego. That is the meaning of the cross, wearing the cross. Whether you take it in this sense or some other sense, it depends on your will, but Vedanta always recommends you to take the cross in that sense, and in this sense does a Buddhist wear yellow clothes.

Yellow is, in India at least, the colour of the dead. The dead carcass has got a yellow colour. The yellow robe or the yellow costume implies that the man who puts on these yellow clothes has crucified his body, has altogether discarded his flesh, risen above carnality, is beyond all selfish motives; just as when the Roman Catholics have to ordain a monk, they put him in a coffin and read over his head the chapter from Job, they read over him the songs and psalms and sermons which are usually read over the dead, and that man being placed in a coffin, is made to believe and realize that he is dead, dead to all temptations, to all passions, dead to all worldly desires. The Buddhists have to wear yellow clothes which means that the man has no more to do anything with worldly desires, with selfish aims and objects, is dead to the world, as it were, and the flame colour of the Vedantins means the colour of fire. This colour (indicating the dress of the speaker) cannot represent exactly the colour of fire, the colour of these clothes; but this colour was about the nearest colour to the colour of fire that could be had in America. In India we have a colour which is exactly the colour of fire. When an Indian monk is sitting somewhere, from some distance you cannot recognise whether it is a man or a heap of fire. This colour stands for the colour of fire, and this means

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that the man has cremated his body. You know in India we donot bury the dead, we cremate them, we burn them. So this red colour implies that the man who has worn these clothes has sacrificed his body, has placed his body on the altar of Truth, all the worldly desires burnt, burnt, burnt. All the worldly desires, all the worldly ambitions, all the worldly hungering and hankering are consigned to the flames.

The colour of the cross is also red. The blood of Christ is also red. Christians also want something red, this is also red, and it has the double meaning of being blood as well as fire. But it has another significance too. Yellow also could express the idea of the death of the body, of the death of the carnality, but Vedantins do not wear yellow robes, they wear red robes of the colour of fire. That means that it is death from one standpoint and life from another. You know fire has life, fire sustains life, fire has energy, fire has power. The red robes imply that all the lower desires, all the selfish propensities, all the little ambitions have been consigned to fire, have been put to death; but on the other hand, there has sprung out of them life, fire, energy, power. That red robe has a double meaning. It has the meaning of the death of carnality and also the meaning of the life of the spirit. Be not afraid. Be not afraid. Vedanta preaches the baptism of fire instead of the baptism of water. It preaches the baptism of flame, the baptism of power, energy; oh, be not afraid that this is fire and it will consume us. You read in the Bible too : "He who would save his life must lose it." *Lose this lower life and you will save the real life, that is the principle.* Oh, people in this world, what a great havoc do they make of their lives! Their worldly life they make a life of imprisonment, a life of death, a life of hell. You will excuse Rama, that is the truth. On their breasts, on their bosoms lies the mighty Himalaya of grief and anxiety, a mighty mountain of grief and anxiety. We should not say Himalaya. The Himalaya is all power and grandeur. We will say a mighty mountain of grief and anxiety. They keep themselves like a pendulum,

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always oscillating between a tear and a smile, always baffled by the frowns and favours of somebody, or by the threats and promises of somebody else. By their imagination they always create around themselves a prison, a dungeon, a hell.

Vedanta requires you to get rid of this lower nature, this ignorance. Burn this ignorance, burn this lower egoism, burn this lower selfish nature which makes a hell of your body and let in the fire of knowledge. Knowledge is always represented as fire by the Hindus. Let in the knowledge of fire, and let all this chaff and all this dirt and dust be consumed. Come out as all ablaze, as all fire, heavenly fire, that is the meaning of the colour.

Somebody asked Rama, "Why do you attract attention?" Well, Rama told him: Brother, brother, please see yourself if there be any harm in these clothes. He said he could not find any harm in them, but that others did. But you are not responsible for the ignorance of others. Be mindful of your own intellect and brain. Find out any fault with these clothes if you have to find, and if others find fault, you are not responsible for that.

The greatest *sadhu,* the greatest Indian monk, the greatest *swami* in this world is the Sun, the rising Sun. The rising Sun comes to you everyday dressed in the apparel, in the costume of a Vedantic monk. In tonight's discourse, this Sun will represent to you the Immutable with reference to the changeable bodies. We shall take the Sun, the *swami,* the *sadhu,* the red-apparelled Sun, symbol of the true *Atma,* the real Self, which is unchangeable, which is immutable, the same today, yesterday and for ever. With reference to the Sun we shall point out the changeable, the variable things, which stand for the changeable bodies in man. Man has got the changeable things in him, and there is in man the immutable, the unchangeable, the eternal real *Atman.* The real *Atman* is like the Sun, and the changeable elements are the three bodies, the gross body, the subtle body and the seed body. These are names that Rama gives to these bodies. In Sanskrit they are *sthula, sukshma* and *karana sharir*; and

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Rama translates them as the gross body, the subtle body, the seed body. These three bodies—the seed body, the subtle body and the gross body—are the changeable elements. These are not the self but the non-self. These are variable, fickle, these are not your Self. Your Self is the immutable, the unchangeable. This is to be shown.

In order to give you a clear idea of the three bodies and the true *Atman,* we shall resort to an illustration. You will kindly attend very carefully. Tonight there will be talked to you no logic, no great argumentation. Tonight the proposition of man, as proved by the Hindus, will be made clear to you. It will be clearly enunciated so that you may atonce comprehend it, and afterwards if time be, we shall enter into philosophy and reason out every side of the question. You know before bringing out logic to bear upon a theme, we ought to understand what the proposition is. So tonight the meaning of the proposition will be made clear, and you will see that even in this enunciation or this clearing away of the clouds and the understanding of the proposition, there will be, as it were, a proof by themselves. As Pope puts it—

> Virtue is a fairy of such beauteous mien,
> As to be loved needs only to be seen.

So the truth has such a glorious beauty that in order that it may enter deep into your hearts, it is necessary only to see it clearly. The Sun requires no other proof of its existence. To see the Sun is to prove the Sun. Everything, that be, is seen in some outside light, but light itself does not require some other light in order that it may be visible. So tonight the proposition is simply to be laid before you, without any arguments and without any logic, so-called. Now we come to the illustration.

You will kindly take yourself with Rama to the Himalayan glaciers. There we see all-dazzling scenes, diamond-mountains, all white, an ocean of white glaciers so dazzling, so sparkling, so beautiful, splendid, inspiring. There we find no vegetation, no animal life, no man, no woman. There is upon these glaciers to be seen one source

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of life, the Sun, the glorious Orb, that shines upon these fairy scenes. Oh, what a splendid sight! Sometimes the light of the Sun sifted through the clouds falls upon the land and makes the whole landscape blaze up in the colour of fire, makes the whole scene assume the *swami's* garb, converts the whole scene into a *sadhu*, an Indian monk. After a while the whole scene becomes yellow, etc., but there is one thing and one thing only on the scene, nothing else. That is the Sun.

Now you observe that in these glaciers there are the greatest rivers of Hindustan, concealed, latent. All the big rivers of India emanate and flow out from these glaciers. Here in these glaciers is the source or the seed body of the river. You will kindly come down with Rama to the second stage of the river life.

Here we come to another phase, we come now to another kind of sights and landscapes. We are still in the mountains, but not at the snow-capped summits, lower down we are. Here for miles and miles, for dozens and scores of miles we have magnificent roses covering every spot and the whole air fragrant, redolent with the sweet, delicious scent of the roses. Here we have beautiful nightingales and other birds singing, indicting valentines all the year round. Here we have magnificent warblers filling the air with their sweet notes, and also we find amongst the magnificent, beautiful, charming trees the most attractive Ganga, or some other stream, treading its winding course in a zig-zag way, playing, frisking about in the mountains. Oh, beautiful brooks, beautiful rivulets we find here. Here in these beautiful brooklets are the shadows of the trees on the banks reflected, and these streamlets, brooklets are going about in a most charming, in a most playful way, now taking this trend and now that trend, going around and around, turning this way and that way, and singing all along, flow these rivers, brooklets, rivulets.

What is this? This is the second stage of the river's life. Here the river is in its subtle body. This rivulet or brooklet form of the river is the subtle body of the river,

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so to say. This subtle body emanated from the seed body of the river, it came from the seed body of the river. You know upon the seed body of the river was the Sun shining, and through the action of the Sun's heat and light upon the seed body of the river came out the subtle body of the river. This is the subtle body. It is very fickle, vague, meandering, zig-zag. It is now jumping down and taking long leaps in hot haste and in great fury, then it subsides into a lake or a calm. It is very vague, fickle, changing.

Let us descend a little to the plains. Now in the plains we have different scenes. The same water, the same river we saw present in the seed form upon the snow-capped glaciers and which adopted a most fantastic and most poetic aspect in its subtle form lower down on the mountains, the same waters, the same river now becomes a muddy stream upon the plains. In the plains, the same river, the same Ganga becomes a mighty stream. It has undergone a great change. It has put on new clothing, new colour; it does not keep its original transparency and its original limpidness; it becomes dirty, turbid and it becomes changed in colour. Muddy it becomes and at the same time it changes its speed. It becomes now slow, very slow, and on the other hand it becomes more useful now. Upon the surface of this mighty river float boats, float ships, traffic is carried on. People come and bathe, and the water of the great river now is utilized in canals and aqueducts for irrigating the lands and for fertilizing the country around.

This third stage of the river's life is the gross body of the river. And what about the life of the river? What about the real motive power of the river? The real motive power of the river is the Sun, the glorious Orb. Now let us apply this illustration to man.

Where are your three bodies and how are they related to one another and to the real Self, your true Self, or the *Atma*?

What are you in reality in your deep sleep state where you are unconscious of everything else, where you know nothing about the world, where father is no father, mother

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is no mother, house is no house, and the world is no world, where there is ignorance, ignorance and nothing but ignorance, where there is a state of chaos, a state of death, a state of annihilation, so to say, a state of nothingness?

There, Vedanta says, in that state which you have never examined, which most of you have never examined, in that state we have the seed body of man, the seed body of man lying prostrate and flat beneath the true Self or *Atma* of man. There we have the true Self like the Sun shining over the glaciers, man's life being compared to the river's life.

You will kindly attend most carefully. Here is something very subtle going to be stated. It was said the other day, but the occasion requires that it should be repeated. In your deep sleep state this world is not present; nor it is present in the dreamland; there is only dreamlessness. When you wake up, you say that in that deep sleep state is present nothing, nothing, nothing. Vedanta says, indeed, in that deep sleep state is present nothing. But you know as Hegel has clearly shown (the Hindus have anticipated Hegel, that German philosopher) and have proved that this nothing is something; that this nothing is also the seed body; this nothing—which you describe in your wakeful state as nothing, this is the seed body, this is the glacier of your life. As the Bible puts it that out of nothing was something created by God, so the Hindus have also shown that out of this seed body, which you describe as nothing after waking up, out of this seed body which you describe as nothing, out of this seed body or nothing, there springs forth or comes out the whole world. If philosophers come out and say that out of nothing something can never come out, Vedanta says that this which we have called nothing is in reality not nothing, it is called nothing by you only when you wake up. You know the same word we can interpret, in anyway we like. This is not in reality nothing. It is the seed body. This is like the glaciers. Now you will say, well, we have understood that out of that deep sleep which we describe as nothing something comes out, and that apparent nothing is the seed body; but realize the Sun within, realize the

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God within, realize the *Atma* which creates out of this glacier of the seed body this whole universe. Realize that Sun or God or *Atma*. You will ask what this means. Listen please.

When you get up, you say, "I slept so profoundly that I saw nothing in the dreams." There we say, please write this statement on paper. Then Vedanta comes up and says that this statement is just like a statement made by a man who said that at the dead of night, at such and such a place, there was not a single being present. The judge told him to put that statement on paper, and he did that. The judge asked him if this statement was true. He said, yes. Is this statement made on hearsay, or is it founded on your own evidence? Are you an eyewitness? He said, yes, I am. All right. Then, if you were an eyewitness and if you wish us to understand that your statement is correct, that there was nobody present, then in order that your statement may be right, you at least must have been present on the scene. But if you were present on the scene, this statement is not literally true. Literally, the statement is not true, because you being a human being you were present; at least one human being was present on the scene. Thus the statement that nobody was present, that there was not a single human being present on the scene, is false, that is a contradictory statement. In order that it may be true as you wish us to understand it to be true, it must be wrong. It must be wrong because at least one human being must have been present on the scene.

Similarly when we make this statement after waking up, "Oh sir, I slept profoundly and I enjoyed such deep slumbers that nothing was present on the scene." Rama says, sir, you were present. If you had been asleep, if your true Self, the real *Atma*, and the real Sun, the real Orb, the real God, had been asleep, then who would have borne witness to the nothingness of the deep sleep or chaos of the dream? As you bore witness to the nothingness of the deep sleep or chaos of the dream, you must have been present there. Thus in your deep sleep state, Vedanta

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says that there are two things atleast to be seen, the nothingness which is like the glaciers or like the seed body and the Witness Light, the Sun, the glorious *Atma*, the resplendent Self or God, which is witnessing all that and shining even upon the desolation of the deep sleep state. There that true Self is the Sun immutable and that nothingness of the deep sleep state is the seed body which is changeable, mutable, alterable and fickle. Why is it changeable and fickle? Because when you come down to the dreamland, when you fall down into the dreaming state, that nothingness is gone, that nothingness is no more. If that chaos or nothing of the deep sleep state had been your real Self, it would have lasted for ever, but it changes. When you descend into the dreamland, the very capability of changing implies that it is not real. That seed body is not real. You will be astonished, you will say how this phenomenal world of ours did emanate from that nothing. It is a fact. You have been thinking matters differently in Europe and America; you have been taking matters in a topsy-turvy state. Believe Rama, this is a truth which must permeate every individual, which must enter the heart of each and all in this universe, sooner or later.

Here people are accustomed to take things from the bottom to the top. They want to make rivers flow uphill, the unnatural course. And so you will be astonished at this statement just now made by Rama that out of that nothingness of your deep sleep state comes out your dreamland experience. You will be astonished. But just examine, just reflect. Is not that the plan of nature? Wherefrom did this earth of yours come? This earth of yours was once in the nebular state. All this was once in a state which had no form, which was akin to your deep sleep state. It was in the nebular state, it was in a chaotic state. Out of that chaotic state have sprung up, by slow degrees, your vegetable kingdom, animal kingdom, and man. Vedanta tells you that what you find in the whole of nature, what you find true from the physical standpoint, the same is true from the metaphysical standpoint. If this whole world springs from chaos or nothing, so to say,

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your dreamland and wakeful state also sprang from that deep sleep state or chaotic state, the state of nothingness. Your wakeful and dreaming states sprang from that. Just so, it is found in the life of every man. When a baby, he is in a state most resembling the state of nothingness, as it were. Out of that state, by slow degrees, he comes into the other state, which you call higher, though higher and lower are relative terms.

What is the rule in the whole universe is the rule with the ordinary life of every man. Out of the deep sleep state springs this dreaming state. People want to explain the dreaming state as dependent on the wakeful state. You will be astonished when Vedanta puts matters to you in their true light and shows that all the European philosophers, all your Hegels and Kants cannot explain thoroughly the phenomena of dreams. We have no time tonight to dwell upon the subject, but this will be proved to you either in a lecture or in a bookform.

We come to the dream state. In the dreamland we come, as it were, from the glaciers to the lower mountains. You are still on the mountains, asleep. Here the subtle body, the dreaming self, finds itself in a fantastic land, in a poetic region; the dreaming self of yours is now a bird, is now a king. Immediately it becomes a beggar. It is now a man who has lost his way on the Himalayan mountains and then it becomes the citizen of a big city like London. It is now in this city and then in that city. How changeable! Just as the streams in the mountains are changeable, meandering, fickle, taking different turns every now and then, such is the state of your dreaming self. In your dreaming state, you are quick about everything, just as the streams are so quick when in the mountains, the rivulets, the brooklets are so quick and so rapid, so gushing, and so playful. So is your dreaming self so playful and rapid. You live in a land of imagination. There the dead becomes alive and those people who are living, you find sometimes dead—strange land, the land of fantasy and the land of poetry! Is it not quite like the stream in its subtle body on the mountains where it is in the land of poetry and

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fantasy? After the dreaming experience, passing through the mountains, as it were, in your second stage, you come down to the plains, you wake up. In your wakeful state you make up the gross body, just as the river acquires a gross body when descending upon the plains. You see the deep sleep state is called the seed body, and the body of your dreamland is called the subtle body, and the body of your wakeful state is called the gross body. You know when the rivers come down from the mountains and enter upon the plains, their subtle body remains just the same, but it puts upon itself a red or muddy mantle. You know the water comes from the mountains. That fresh, pure water remains hidden in mud and in the clay and soil of the plains. There the subtle body of the river as it was seen in the mountains has not changed, but it is simply wearing a new clothing, it has put on a new costume, and thus when the subtle body of the river has descended to the plains and put on a new muddy costume, we say, the river is in its gross body. It was not so when the subtle body came from the seed body; then the seed body had to melt down and produce the subtle body, and now in the wakeful state, subtle body had not to melt or change, it had simply to put on new garments, new costumes. That is what actually happens.

In your wakeful state, the subtle body, that is to say, the mind, the intellect, which was working in the dreamland does not disappear, that remains the same, but these material elements, material head and material all that, these are put on, as it were, like costumes; and when you have to go to sleep, this material gross body is simply taken down, as it were, hung upon that post, and the subtle body is divested of it.

Just as when going to bed, people take off their clothes, so you take it off and only the subtle body works in your dreams. Now what is the subtle body? It will be shown that that is also material. The relation of the subtle to the gross and the gross to the subtle will be pointed out. You know the rivers in the winter season (the winter season is like the night), usually put off their gross body,

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strip themselves of their gross body and keep only the subtle body with them, that is, in the winter season rivers are reduced in size, and the mud and clay and the red muddy vesture that they have, they put off. They go to sleep, as it were. Just as the rivers put off their gross body and keep the subtle body only, similarly everyday when you go to bed at night (your winter) you put off the gross body and keep only the subtle body.

But the Sun which was shining upon the seed body, the same Sun shines equally upon the subtle body of the river; and the same Sun which shines upon the seed body and subtle body of the river, shines equally upon the gross body of the river.

The true *Atma* or real Self, which was seen shining upon the deep sleep state's body shines also upon your dreamland and upon your wakeful state—upon the gross body, as it were, but where lies the difference? The difference lies in the reflection of the Sun. When the Sun was shining upon the seed body of the river, upon the glaciers, the image of the Sun was not seen there. The action of the Sun was intense upon the glaciers, but the reflection or image of the Sun was not seen; but when the Sun began to shine upon the subtle body of the river, the Sun is reflected.

When the Sun was shining upon the subtle body of the river, there the Sun's image was seen. No image of the Sun was seen upon the snow-capped peaks or upon the glaciers; but in the subtle body of the river, in the mountains, in the rivulets, is the image of the Sun seen. What does this image imply? This image in origin is the real Self, the true *Atma*, the Unchangeable, the Immutable in you, the true Divinity, *Atma* or God. The same God is present in you when you are in the deep sleep state, that God shines upon your seed body, but examine, in the deep sleep state, no egoism is present, you have no idea of 'I am asleep', 'I grow', 'I digest the food', 'I do this'; that is, there is no ego; the real Self is there, but no ego is there. This false apparent ego which is looked upon as the self by people is not there.

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In the dreaming state it becomes apparent. The dreaming state is like the second state of the river, the subtle body of the river. There it becomes apparent, and it becomes apparent also in the wakeful state. You know, your wakeful state is like the state of the river when it is upon the plains, the gross body of the river. There the Sun shines clearly; it was shining clearly upon the glaciers, but it reflects its image only in the stream; in the muddy river is the image of the Sun seen; so in your wakeful state, the image of the Sun is also seen. This egoism—I do this, I do this, I am this, I am that, all this egoism—this selfish apparent self makes its appearance in the wakeful state also. But you see there is a difference in the ego of your dreamland and the ego of your wakeful state. In your dreamland the ego which has been to you as the reflection or shadow of the true *Atma* or God, is fickle, changeable, vague, unsettled, hazy; exactly as the reflection of the Sun in the stream when it is upon the mountains is vague, meandering, changeable; and in your wakeful state this ego is definite, permanent, as in slow stream, slow river, when it is flowing upon the plains.

Here is something more to be told. People ask what right you have to call the gross body as the aftereffect or resultant of the subtle body. People ask what right you have to place the dream state above the wakeful state. Mark it. Of what elements is your wakeful experience composed? Your wakeful experience rests upon time, space, and causality. Can you think of any substance, anything in this world without the idea of time, space and causality entering into it? Never, never. You cannot conceive of anything without time, space or causality. Impossible to conceive of anything without these. Now this time, space and causality are like the web and weft of your world. Mark them. They are in your dreamland and they are in your wakeful state. You know, Max Muller, in his translation of *'Kant's Critique of Pure Reason'* while giving his introduction says that Kant teaches the same philosophy as Vedanta. He says that Kant has clearly shown that time, space and causality are

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a priori and the Hindus have not shown it. Rama is going to tell you that Max Muller did not read enough of the Hindu Scriptures. Rama is going to tell you that the Hindus proved time, space and causality to be *a priori*, to be subjective, and out of that it is shown that the wakeful experience of yours is from one standpoint the after-effect of your dreamland experience. You will patiently listen. In your deep sleep state you have no idea of time, no idea of space, no idea of causality. You come down to the dreamland. There time makes its appearance, space comes into existence, and causality also comes into existence. The Hindus tell you that the time, space, and causality of your dreamland come out of your deep sleep state in the same way as the tiny sprout comes forth from the seed in its feeble, weak form; and in your wakeful state, time, space and causality ripen into the state of a mighty tree. They become strong and ripen into the state of a mighty river; they assume their gross form; just as you develop, the ideas of time, space and causation also develop with your understanding. Thus the subject is nothing else but a resultant of time, space and causation as they develop. In your dreams you have time, but compare the time of your dreams with the time of your wakeful state. The time of the dream is fickle, vague, hazy, dim, unsettled, indefinite, and the time of the wakeful state is naturally the ripened form, Rama says, the strong developed form of your time in the dreamland. In your dreams, you know the dead become alive and the living become dead sometimes. It is not so in your wakeful state, the time is definite. The past becomes future, and the future becomes past in your dreamland; it is not so in the wakeful state. You may have heard of Mohammad who in his dream spent a lot of time in ascending to the eighth heaven, but when he woke up, he found that only two seconds had passed.

Similarly the things of your wakeful state are different not in kind but in intensity, in degree, from the things of your dreamland state. In your dreaming state the things are changeable, fickle, vague, indefinite. They can be changed, just as a sapling can be made to grow anyway

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you like, but when it becomes a gigantic tree, it cannot be changed, diverted, or moulded into any other shape. In your dreamland you now see a woman, and in a second she becomes a mare, a horse. You now find before you a man alive and in no time he becomes dead. You now find a mountain before you and in no time it becomes fire. The things which you find in your dreaming state were not present in the deep sleep state. Out of the deep sleep state, they sprang up, as out of the glaciers spring up the small rivers, fickle rivulets, and in your wakeful state these *a priori* forms of time and space ripen into a stiff, rigid form, become definite and get a rigidity of their own.

The wisdom of your dreamland, the intellect of your dreamland is related to the wakeful state. Rama knows by personal experience that oft-times in dreams, when a student, he solved the hardest problems on which he had been meditating, but on waking up did not know how to solve them. Oh, there was some fault in the arguments. The arguments of your dreamland are also fickle, changeable, but related to the arguments of your wakeful state as the more developed tree is related to the fickle sapling, to the changeable buds, the changeable small tree.

Oft-times Rama wrote poetry in dreams, but when he got up and looked at that poetry, the lines did not scan and it was not coherent; there was want of continuity, unity. The reasoning of the dreamland is related to the reasoning of the wakeful state as the subtle body of the river is related to the gross body, and the space of your dreamland is related to the space of your wakeful state in the same way. Space is rigid, constant, invariable. Now you will say, no, no, how is it that in our dreams we always see the same things which we see in our wakeful state? Our dreams are only the reminiscences, are only the remembrances of our wakeful state. Rama says what of that? Let it be so. What is the seed? Out of a seed comes up a beautiful sapling; it is changeable and fickle, and out of this changeable, fickle sapling grows out or develops forth a gigantic, strong, rigid tree. All right. Again, out of this rigid tree come some more seeds, the same kind of seeds as gave

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rise to this tree. Now in the seeds, the whole tree is contained. The tree has put all its essence and all its power back into the seeds. Then should we argue that the tree did not spring from the seed? Have we any right to argue that the tree did not come out of the seed? No, no, we have no right to argue that way.

Similarly Vedanta says that the *Shushupti,* Rama says the seed state of yours, the deep sleep state is like the seed. Out of that comes the dreamland and from that flows out, as it were, or develops the wakeful, gross body. And again if your wakeful experience can be condensed back into your sleep, it is but natural. If your wakeful experience can be condensed or forced into your dreamland, into your dreaming experience, it does not contradict Rama's statement. Let it be. Still that will not entitle you to say that your wakeful state did not develop out of your subtle body or the dreamland. You are not entitled to say that.. Exactly as when the whole tree is condensed and put into the seed, this does not entitle us to say that the tree did not spring from the seed. If in your dreams you usually have the reminiscences of your wakeful state, that does not entitle you to gainsay the statement made by Rama that out of time, space and causation, out of the differentiation of the dreamland, or the dreaming experience, was developed or evolved the wakeful experience.

The Vedanta philosophy says that the dreamland and wakeful experience originated from the nothingness or chaos of your deep sleep. When the Hindus say that the world is nothing or the world is the result of ignorance, they mean that the deep sleep state in which you had a kind of nothing, a chaos, that chaos or nothing of your deep sleep state is ignorance, condensed ignorance; if you want to say ignorance *per se,* there the deep sleep state is the ignorance *per se,* and out of that ignorance or darkness comes this world, comes this differentiation and change, and that ignorance is changeable. You know, in your dreamland you have two kinds of things, the subject and the object, and according to Vedanta, the subject and object make their appearance simultaneously. There in your

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dreams, you become the seer on one side and the object seen on the other side. If you see a horse and the rider in a dream, both make their appearance together; if you see a mountain in the dream, the mountain is the object and you the seer or observer. There the object and the subject make their appearances together. There by a kind of time the past and future of the dream is also simultaneous with the object; the past, present and future of the dream, the causation of the dream and the subject and object of the dream, all these make their appearance simultaneously.

Similarly Vedanta says, in your wakeful state also you are the object seen and you are the seeing subject; you are the friends and foes on that side and you are their observer on this side; you are the enemies on one side and you are the friends on the other side; you are everything. But all these apparent phenomena of the dream, phenomena of the deep sleep state, phenomena of the wakeful state, all these phenomena are mutable, changeable, fickle, uncertain, indefinite. The real Self which was compared to the Sun, the real *Atma*, shines upon the three bodies in the same way that the Sun shines upon the three bodies of the river, that *Atma* is immutable, unchangeable. That *Atma* or Sun shines upon the glacier of your deep sleep state ; by your *Atma* or Sun is the deep sleep state illumined; and by that *Atma* or Sun is your wakeful experience illumined. And you see again that the sun shines not only upon the three bodies of one river, but the same Sun shines upon the three bodies of all the rivers in this world in exactly the same way. Similarly what if the river of this body is different from the river of that body? What if this river of life flows in a different way from the river of life in that case? But all these rivers of life, all these streams of existence have the same Eternal, Immutable, Constant *Atma*, or the Sun of suns, the Light of lights shining over them at all times, under all circumstances, unchangeable, immutable. That you are, that you are. That is the real Self, and your real Self is the real Self of your friend, is the real Self of each and all. Your real Self is not only present with you in the wakeful state, it is equally present in the

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deep sleep state; it is equally present under all changes and circumstances.

Realize that real Self stands above all anxiety, above all fear, stands above all tribulation and trouble. Nobody can harm you, no one can injure you.

Break, break, break at the feet of thy crags, oh sea,
Break, break, break at my feet, O world that be,
O suns and storms, O earthquakes, wars,
Hail, welcome, come, try all your force on me!
Ye nice torpedoes fire! my playthings, crack!
O shooting stars, my arrows, fly!
Your burning fire! can you consume?
O threatening one, you flame from me;
You flaming sword, you cannon ball,
My energy headlong drives forth thee!
The body dissolved is cast to winds;
Well doth Infinity me enshrine!
All ears my ears, all eyes my eyes,
All hands my hands, all minds my minds!
I swallowed up death, all difference I drank up.
How sweet and strong a food I find!
No fear, no grief, no hankering pain;
All delight, or sun or rain!
Ignorance, darkness, quaked and quivered,
Trembled, shivered, vanished, for ever
My dazzling light did parch and scorch it,
Joy ineffable! Hurrah!! Hurrah!!!

Om! Om! Om!

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THE REAL SELF

Lecture delivered on January 7, 1903 at Golden Gate Hall, San Francisco.

The All-Powerful God in the form of ladies and gentlemen,

In German folk-lore we hear about a man who lost his shadow. That is a very strange thing. A man lost his shadow and that man had to suffer for it. All his friends deserted him, all prosperity left him, and he was in a very sorry plight for it. What will you think of a man who instead of losing his shadow loses the substance? There may be hope for a man who loses only the shadow, but what hope can there be for a man who loses the substance, the body?

Such is the case of the majority of people in this world. Most men have lost not their shadow but their substance, the reality. Wonder of wonders! The body is simply the shadow, and the real Self, the real *Atma*, is the reality. Everybody will tell us about his shadow, everybody will tell us anything and everything about his body, but how few are there who will tell us anything and everything about their real Self, the real Soul, the real *Atma*. What are you? What is the use of gaining the whole world and losing your own soul? People are trying to gain the whole world but they miss the Soul, they miss the *Atma*. Lost, lost, lost. What is lost? The horse or the rider? The horseman is lost. The body is like the horse, and the *Atma*, the true Self, the Soul is like the rider. The rider is lost, the horse is there. Everybody will tell us anything and everything about the horse, but we want to know something about the rider, the horseman, the owner of the horse. Tonight we propose to know what the horseman or the rider, the true Self, the *Atma* is. That is a deep subject; that is a subject upon which the philosophers of the world have been racking their brains, upon which each

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and all have been trying their best. It is a deep subject, and it is hard to do justice to this subject within this short space of one hour or so. Still we shall try to make it as easy as possible by means of an illustration or story.

This subject was explained once to a young boy of the age of about 15 or 16, and he understood it thoroughly in a short time. If that boy of the age of 15 or 16 could understand it, each and all of you will be able to understand the subject thoroughly, provided you pay close, undivided attention. The method of exposition will be the same as was adopted in the case of that small boy.

Once upon a time, the son of an Indian king came to Rama in the mountains, and put this question, "*Swami, Swami,* what is God?" This is a deep question, a very difficult problem. This is the one subject which all the theologies and all the religions propose to investigate, and you want to know all about it in a short time. He said, "Yes, sir, yes, *Swami*. Where shall I go to have it explained? Explain it to me." The boy was asked, "Dear prince, you want to know what God is, you want to make acquaintance with God but do you not know that the rule is when a man wants to see a great personage, he will have to send his own card first, he will have to send to the chief his own address and name? Now you want to see God. You had better send to God your card; you had better let God know what you are. Give Him your card. Rama will place it in the hands of God directly and God will come to you, and you will see what God is." "Well", the boy said, "It is all right, it is reasonable. I will directly let you know what I am. I am the son of king so and so, living on the Himalayas in Northern India. This is my name." He wrote it out on a piece of paper. It was taken up by Rama and read. It was not put into the hands of God directly, but was given back to that prince and the prince was told, "O prince, you do not know what you are. You are like the illiterate, ignorant person who wants to see your father, the king, and cannot write his own name. Will your father, the king receive him? Prince, you cannot write your name. How will God receive you? First

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tell us correctly what you are, and then will God come to you and receive you with open arms."

The boy reflected. He began to think and think over the subject. He said, *"Swami, Swami,* now I see, now I see. I made a mistake in writing my own name. I have given you the address of the body only, and I have not put upon the paper what I am."

There was another attendant of that prince standing by. The attendant could not understand it. Now the prince was asked to make his meaning clear to this attendant, and so the prince asked the attendant this question, "Mr. so and so, to whom does this card belong?" The man said, "To me," and then taking up a stick from the hands of the attendant the prince asked him, "Mr. so and so, to whom does this stick belong?" The man said, "To me." "Well, to whom does this turban of yours belong?" The man said, "To me." The prince said, "All right. If the turban belongs to you, there is a relation between the turban and you; the turban is your property, and you are the owner. Then you are not the turban, the turban is yours." He said, "Indeed, that is so plain." "Well, the pencil belongs to you, the pencil is yours, and you are not the pencil." He said, "I am not the pencil because the pencil is mine; that is my property, I am the owner." All right. Then the prince asked that attendant, taking hold of the ears of that attendant, "Whom do these ears belong to ?" The attendant said, "To me." The prince said, "All right, the ears belong to you, the ears are yours, consequently you are not the ears. All right. The nose belongs to you. As the nose is yours, you are not the nose. Similarly whose body is that?" (Just beckoning to the body of the attendant.) The attendant said, "The body is mine; this body is mine." "If the body is yours, Mr. attendant, then you are not the body; you cannot be the body because you say that the body is yours; you cannot be the body. The very statement—my body, my ears, my head, my hand proves that you are something else and the body together with the ears and hands and eyes, etc., is something else. This is your property, you

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are the owner, the master; the body is like your garment and you are the owner. The body is like your horse and you are the rider. Now, what are you?" The attendant understood it so far, and also concurred with the prince in saying that when the prince had put down on paper the address of the body and had meant that this address stood for himself, the prince had made a mistake. "You are not the body, not the ears, not the nose, not the eyes, nothing of the kind. What are you then?" Now the prince began to reflect, and said, "Well, well, I am the mind, I am the mind, I must be the mind." "Is that so indeed?" The question was put to that prince now.

Now, can you tell me how many bones you have got in your body? Can you tell where the food lies in your body that you took this morning? The prince could make no answer, and these words escaped his lips, "Well, my intellect does not reach that. I have not read that. I have not yet read anything of physiology or anatomy. My brain does not catch it, my mind cannot comprehend it."

Now the prince was asked, "Dear prince, O good boy, you say your mind cannot comprehend it, your intellect cannot reach up to that, your brain cannot understand this. By making these remarks you confess or admit that the brain is yours, the mind is yours, the intellect is yours. Well, if the intellect is yours, you are not the intellect. If the mind is yours you are not the mind. If the brain is yours, you are not the brain. These very words of yours show that you are the master of the intellect, the owner of the brain and the ruler of the mind. You are not the mind, the intellect or the brain. What are you? Think, think, please. Be more careful and let us know correctly what you are. Then will God be just brought to you, and you will see God, you will be introduced directly into the presence of God. Please tell us what you are."

The boy began to think, and thought and thought but could not go further. The boy said, "My intellect, my mind cannot reach further."

Oh, how true are these words! Indeed the mind or the intellect cannot reach the true Divinity or God within.

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The real *Atma*, the true God is beyond the reach of words and minds.

The boy was asked to sit down for a while and meditate upon what his intellect had reached so far. "I am not the body; I am not the mind." If so, feel it, put it into practice, repeat it in the language of feeling, in the language of action; realize that you are not the body. If you live this thought only, if you work into practice even so much of the truth, if you are above the body and the mind, you become free from all anxiety, all fear. Fear leaves you when you raise yourself above the level of the body or the mind. All anxiety ceases, all sorrow is gone, when you realize even so much of the Truth that you are something beyond the body, beyond the mind.

After that, the boy was helped on a little to realize what he himself is, and he was asked, "Brother, prince, what have you done today? Will you please let us know the work or deeds that you have performed this morning?"

He began to relate, "I woke up early in the morning, took bath, and did this thing and that thing, took my breakfast, read a great deal, wrote some letters, visited some friends, received some friends, and came here to pay my respects to the *Swami*."

Now the prince was asked, "Is that all? Have you not done a great deal more? Is that all? Just see." He thought and thought; and then mentioned a few other things of the same sort. "That is not all; you have done thousands of things more; you have done hundreds, thousands, nay, millions of things more. Innumerable deeds you have done, and you refuse to make mention of them. This is not becoming. Please let us know what you have done. Tell us everything that you have done this morning."

The prince, hearing such strange words that he had done thousands of things besides the few that he had named, was startled. "I have not done anything more than what I have told you, sir, I have not done anything." "No, you have done millions, trillions, quadrillions of things more." How is that?

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The boy was asked, "Who is looking at the *Swami* at this time?" He said, "I". "Are you seeing this face, this river Ganga that flows beside us?" He said, "Yes, indeed." "Well, you see the river and you see the face of the *Swami,* but who makes the six muscles in the eyes move? You know the six muscles in the eyes move, but who makes the muscles move? It cannot be anybody else; it cannot be anything extra. It must be your own Self that makes the muscles in the eyes move in the act of seeing."

The boy said, "Oh, indeed, it must be I; it cannot be anything else."

"Well, who is seeing just now, who is attending to this discourse?" The boy said, "I, it is I." "Well, if you are seeing, if you are attending to this discourse, who is making the oratory nerves vibrate? It must be you, it must be you. Nobody else. Who took the meals this morning." The boy said, "I, I." "Well, if you took the meals this morning and it is you that will go to the toilet and vacate, who is it that assimilates and digests the food? Who is it, please? Tell us if you eat and you throw it out, it must be you who digests, it must be yourself that assimilates, it cannot be anybody else. Those days are gone when outside causes were sought after to explain the phenomena in nature. If a man fell down, the cause of his fall was said to be some outside ghost. Science does not admit such solutions of the problem. Science and philosophy require you to seek the cause of a phenomenon in the phenomenon itself."

"Here you take the food, go into the toilet and throw it off. When it is digested, it must be digested by yourself, no outside power comes and digests it; it must be your own Self. The cause of digestion also must be sought within you and not without you."

Well, the boy admitted so far. Now he was asked, "Dear Prince, just reflect, just think for a while. The process of digestion implies hundreds of kinds of movements. In the process of digestion, in mastication, saliva is emitted from the glands in the mouth. Here is again the next process of oxidation going on. Here is blood

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being formed. There is the blood coursing through the veins, there is the same food being converted into carnatic muscles, bones, and hair; here is the process of growth going on in the body. Here are a great many processes going on, and all these processes in the body are connected with the process of assimilation and digestion."

"If you take the food, it is you yourself who are the cause of respiration; you yourself make the blood course through your veins; you yourself make the hair grow; you yourself make the body develop, and here mark how many processes there are; how many acts, how many deeds there are that you are performing every moment."

The boy began to think and said, "Indeed, indeed, sir, in my body, in this body, there are thousands of processes that the intellect does not know, about which the mind is unconscious, and still they are being performed, and it must be I that am the cause of all that, it must be I that am performing all that; and indeed it was a mistake I made when I said that I had done a few things, a few things only, and nothing more, a few things that were done through the agency of the intellect or mind."

It must be made further clear. In this body of yours there are two kinds of functions being discharged; there are two kinds of work being done, involuntary and voluntary. Voluntary acts are those that are performed through the agency of the intellect or mind; for instance, reading, writing, walking, talking and drinking. These are acts done through the agency of the intellect or mind. Besides these, there are thousands of acts or processes being performed directly, so to say, without the agency, or without the medium of mind or intellect, for instance, respiration, the coursing of blood through the veins, the growth of hair, etc.

People make this mistake, this glaring blunder that they admit only those acts to be performed by them which are performed through the agency of mind or intellect. All the other deeds, all the other acts which are being performed directly without the agency of intellect or mind, are disclaimed entirely. They are entirely cast aside, they are

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entirely neglected, and by this neglect and by this mistake, by this imprisoning the real Self in the little mind, identifying the Infinity with the small brain, people are making themselves miserable and wretched. People say, "Oh, God is within me." All right, the Kingdom of Heaven is within you, God is within you, but that kernel which is within you, that kernel is yourself and not the shell. Please think over it seriously. Reflect whether you are the kernel or the shell, whether you are He that is within you, or you are the shell that is without.

Some people say, "O sir, I eat and nature digests; O sir, I see but nature makes the muscles move; O sir, I hear but it is nature that makes the nerves vibrate." Mark in the name of justice, in the name of truth, in the name of freedom, just mark, whether you are that nature or whether you are the mere body. Mark, you are that nature. You are the infinite God. If throwing aside all prejudice, waiving all preconceptions and casting off all superstitions, you reflect over the matter, discuss it, sift it, investigate it, examine it, you will become of the same mind as what you call Rama standing for. You will see that you are the kernel, the nature, the whole nature you are.

Most of you may have understood the drift of the argument; but that boy, that Indian prince, did not understand it thoroughly. "Well," he said, "Indeed, I have understood it so far that I am something beyond the intellect." At this time the attendant of the prince asked, "Sir, make it more clear to me, I have not quite comprehended it yet." Well, that attendant was asked, "Mr. so and so, when you go to bed, do you die or live?" The attendant said, "I live; I do not die." "And what about the intellect?" He said, "I go on dreaming, the intellect is still there." "And when you are in the deep sleep state (you know there is a state called the deep sleep state, in that state even no dreams are seen), where is the intellect, where is the mind?"

He began to think. "Well, it passes into nothingness; it is no longer there, the intellect is not there, the mind is not there." "But are you there or not?" He said, "Oh,

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indeed I must be there; I cannot die, I remain there." Well, mark here, even in the deep sleep state, where the intellect ceases, where the intellect is, as it were, like a garment hoisted on a peg, hoisted on a post, like an overcoat the intellect is taken off and placed upon the post, you are still there, you do not die out. The boy said, "The intellect is not there, and I do not die out. This I do not quite comprehend."

Well, the boy was asked, "When you wake up after enjoying this deep sleep, when you wake up, do you not make such statements, 'I enjoyed profound sleep tonight, I had no dreams tonight.' Do you not make remarks of that kind?" He said, "Yes." Well. This point is very subtle. All of you will have to listen closely. When after waking up from the deep sleep state, this remark is made, "I slept so soundly that I saw no dreams, I saw no rivers, no mountains, in that state there was no father, no mother, no house, no family, nothing of the kind; all was dead and gone; there was nothing, nothing, nothing there. I slept and there was nothing there." This statement is like the statement made by the man who bore witness to the desolation of a place, and said, "At the dead of night, at such and such a place, there was not a single human being present." That man was asked to write out this statement. He put it on paper. The magistrate asked him, "Well, is this statement true?" He said, "Yes, sir." "Well, is this statement made on hearsay or founded upon your own evidence, are you an eyewitness?" He said, "Yes sir, I am an eyewitness. This is not based on hearsay." "You are an eyewitness that at the time mentioned on the paper and at the place mentioned on the paper, there was not a single human being present?" He said, "Yes." "What are you? Are you a human being or not?" He said, "Yes, I am a human being." "Well, then, if this statement is true according to you, it must be wrong according to us, because, as you were present and you are a human being, the statement that there was not a single human being present is not literally true. You were present there. In order that this statement may be true

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according to you, it must be false according to us, because in order that there might be nobody, there must be somebody, must be at least yourself, present at the time."

So when you wake up after enjoying the deep sleep state and make this remark, "I did not see anything in the dream;" well, we may say that you must have been present; there was no father, no mother, no husband, no wife, no house, no river, no family present in that state, but you must have been present; the very evidence that you give, the very witness that you bear proves that you did not sleep, that you did not go to sleep, for had you been asleep, who would have told us about the nothingness of that? You are something beyond the intellect; the intellect was asleep, the brain was at rest in a way, but you were not asleep. If you had been asleep, who would have made the blood run through the blood vessels, who would have continued the process of digestion in the stomach? Who would have continued the process of the growth of your body, if you had really fallen into the deep sleep state? So you are something which is never asleep. The intellect sleeps, but not you. "I am something beyond the intellect, mind and body."

Now the boy said, "Sir, sir, I have understood it so far, and have come to know that I am a power Divine, that I am the Infinite power which never sleeps, never changes. In my youth, the body is different, in my childhood the mind was not the same as I have now, the body was not the same as I have now. In my childhood, my intellect, brain, body and mind were entirely different from what they are now." Doctors tell us that after seven years, the whole system undergoes a thorough change; every moment the body is changing, and every second the mind is changing, and the mental thoughts, the mental ideas which you entertained in your childhood, where are they now? In the days of childhood you looked upon the Sun as a beautiful cake which was eaten by the angels, the Moon was a beautiful piece of silver; the stars were as big as diamonds. Where are these ideas gone? The mind of yours, the intellect of yours has undergone a thorough, a whole-

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sale change. But you still say, "When I was a child, when I was a boy, when I shall grow up to the age of seventy." You still make such remarks which show that you are something which was the same in childhood, which was the same in boyhood, which will be the same at the age of seventy. When you say, "I went to sleep, I went into the deep sleep state, etc."; when you make remarks of that kind, it shows that there is the true 'I' in you, the real Self in you, which remains the same in the dreamland, which remains the same in the deep sleep state, which remains the same in the wakeful state. There is something within you which remains the same when you are in a swoon, which remains the same when you are bathing, when you are writing. Just think, reflect, just mark, please. Are you not something which remains the same under all circumstances, unchanging in its being, the same yesterday, today and for ever? If so, just reflect a little more, think a little more and you will be immediately brought face to face with God. You know the promise was, know yourself, put down your right address on paper, and God will be introduced to you immediately.

Now the boy, the prince, expected that as he knew about himself, he had come to know that he was something unchanging, something constant, something which was never asleep; so he wanted to know what God is. The prince was asked; "Brother, mark, here are these trees growing. Is the power that makes this tree grow different from the power that makes that tree grow? He said, "No, no, it must be the same power certainly." "Now, is the power which makes all these trees grow different from the power that makes the bodies of animals grow?" He said, "No, no, it cannot be different, it must be the same." "Now, is the power, the force which makes the stars move, different from the power which makes these rivers flow?" He said, "It cannot be different, it must be the same."

Well, now the power that makes these trees grow cannot be different from the power which makes your body grow, it cannot be different from the power which makes

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your hair grow. The same universal power of nature, the same universal Divinity or the Unknowable, which makes the stars shine, makes your eyes twinkle, the same power which is the cause of the growth of that body's hair which you call mine, the same power makes the blood course through the veins of each and all. Indeed, and then what are you? Are you not that power which makes your hair grow, which makes your blood flow through your veins, which makes your food get digested? Are you not that power? That power which is beyond the intellect, the mind, indeed you are. If so, you are the same power which is governing the force of the whole Universe, you are the same Divinity, you are the same God, the same Unknowable, the same energy, force, substance anything you may call it, the same Divinity, the All which is present everywhere. The same, the same you are.

The boy was astonished and he said, "Really, really, I wanted to know God. I put the question what God is, and I find my own Self, my true *Atma* is God. What was I asking, what did I ask, what a silly question did I put! I had to know myself. I had to know what I am, and God was known." Thus was God known.

The only difficulty in the way of realizing this truth is that people play the part of children. You know, children sometimes take a fancy to a particular kind of plate and do not want to eat anything except when it is served to them in the plates which have their fancy. They will say, "I will eat in my plate, I will eat in my dish, I won't have anything in any other plate." O children! see, it is not this particular plate alone which is yours; all the plates in the house are yours; all the golden dishes are yours. This is a mistake. If the people in this world know themselves, they will find the true Self to be God Almighty, to be the Infinite Power, but they have taken a fancy for this particular plate, this head, this brain. "What is done through the brain only, that is done by me. What is done through the mind or intellect, that is mine, and all else I won't have; all else I disclaim. I will have only that which is served to me in this particular plate." Herein comes selfishness.

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They want to get everything done through this plate and to take credit for this plate, they want to have everything accumulated around this little plate, which they call particularly theirs, that with which they have identified themselves. This is the cause of all selfishness, all anxiety and misery. Get rid of this false notion; realize your true Self to be the All; rise above this selfish egoism, you are happy this moment, one with the whole universe you are. This is a mistake of the same character as that which the prince made. The prince was put a catch question. Where is your place? And he named the metropolis of the state. "That is my place." O boy, that metropolis of the state is not the only place you have got. The whole state, the whole country is yours. You live in that metropolis, that capital of the state, while that capital is not the only place that is yours, the whole state is yours, this magnificent landscape, these fairy scenes, this grand Himalayan scenery, all this belongs to you, and not only that particular small town.

This is the mistake made by the poeple. This intellect or brain may be called the metropolis or the capital of your real Self, the *Atma*. You have no right to claim this to yourself and deny everything else; this little metropolis of the brain, this metropolis of the mind or intellect is not the only place you have got. The wide world, the whole universe is yours. The suns, the stars, the moons, the earths, the planets, the milkyways, all these are yours. Realize that. Just regain your birthright; and all anxiety, all misery ceases.

People talk about freedom; people talk about salvation. What is it that has bound you first? If you want to be free, if you want to get salvation, you ought to know what is the cause of your bondage. It is just like a monkey in the fable. A monkey is caught in India in a very queer manner. A narrow-necked basin is fixed in the ground, and in that basin are put some nuts and other eatables which the monkeys like. The monkeys come up and thrust their hands into the narrow-necked basin and fill their hands with the nuts. The fist becomes thick, and it cannot

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be taken out. There the monkey is caught; he cannot come out. Queerly, strangely he is caught.

We ask what it is that binds you first. You yourself have brought you under thraldom and bondage. Here is the whole wide world, a grand magnificent forest; and in this grand magnificent wood of the whole universe, there is a narrow-necked vessel found. What is that narrow-necked vessel? It is your brain; this little brain, narrow-necked. Herein are some nuts and people have got hold of these nuts and all what is done through the agency of the brain or through the medium of this intellect, is owned as one's own. "I am the mind," is what everybody says; everybody has practically identified himself with the mind, "I am the mind," "I am the intellect," and he takes a strong grip of these nuts of this narrow-necked vessel. That is what makes you slave, that is what makes you slave to anxiety, slave to fear, slave to temptations, slave to all sorts of troubles. That is what binds you; that is the cause of all the suffering in this world. If you want salvation, if you want freedom, only let go the hold, free your hand. The whole forest is yours, you can jump from tree to tree and eat all the nuts and eat all the walnuts and all the fruits in the wood, all being yours. The whole world is yours; just get rid of this selfish ignorance and you are free, you are your own saviour.

Making a famine where abundance lies,
(Is it fair? No, it is not fair, it is not becoming.)
Making a famine where abundance lies,
This thy foe, to thy sweet self so cruel,
Should not be so, should not do this,
Within thine own bud buriest thou content,
Thou makest waste and niggarding.
Be not niggardly, be not miserly.

It is niggardliness to give away all this property and confine thyself unto the few things in this little brain only.

You will see that this brain of yours will become of infinite power if you realize your oneness with the All. That is what puts you in perfect harmony with the whole world.

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Oh, we can wait no longer,
We too take ship, O soul,*
Joyous we too launch out on trackless seas
Fearless for unknown shores on waves of ecstacy to sail.
Amid the wafting winds, (thou pressing me to thee, I thee to me, O Soul).
Carolling free, singing our song of God,
Chanting our chant of pleasant exploration
With laugh and many a kiss,
(Let others deprecate, let others weep for sin, remorse, humiliation)
O soul, thou pleasest me, I thee.
Ah, more than any priest, O soul, we too believe in God,
But with the mystery of God we dare not dally.
O soul, thou pleasest me, I thee.
Sailing these seas or on the hills, or waking in the night,
Thoughts, silent thoughts of Time and Space and Death, like waters flowing,
Bear me indeed as through the regions infinite,
Whose air I breathe, whose ripples hear, leave me all over,
Bathe me, O God, in thee, mounting to thee
I and my soul to range in range of thee
O thou transcendent,
Nameless, the fibre and the breath.
Light of the light, shedding forth universes, thou centre of them,
Thou mightier centre of the true, the good, the loving,
Thou moral, spiritual fountain—affection's source thou reservoir,
(O pensive soul of me—O thirst unsatisfied—waitest not there?
Waitest not happy for us somewhere there the Comrade perfect?)
Thou pulse—thou motive of the stars, suns, systems,
That, circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space,
How should I think, how breathe a single breath, how speak, if, out of myself,
I could not launch to those superior universes?
Swiftly I shrivel at the thought of God,
At Nature and its wonders, Time and Space and Death
But that I, turning, call to thee, O soul, thou actual me,
And lo, thou gently masterest the orbs,
Thou matest Time, smilest content at Death,
And fillest, swellest full the vastnesses of Space.
Greater than stars or suns
Bounding, O soul, thou journeyest forth;
What love other than thine and ours could wider amplify?
What aspirations, wishes, outvie thine and ours, O soul?

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* Here the word soul means intellect.

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What dreams of the ideal? what plans of purity, perfection, strength?
What cheerful willingness for others' sake to give up all?
For others' sake to suffer all?
Reckoning ahead, O soul, when thou, the time achiev'd
The seas all cross'd, weather'd the capes, the voyage done,
Surrounded, copest, frontest God, yieldest the aim attain'd,
As fill'd with friendship, love complete, the Elder Brother found,
The Younger melts in fondness in his arms.

Sail on, march on to the real Self; get rid of all this superstition, this superstition of the body. Get rid of this hypnotism of this little body; you have hypnotized yourself into this brain or body. Get rid of that, sail on, march on to the eternity, the reality, the true Self; passage to more than India.

Passage to more than India!
Are thy wings plumed indeed for such far flights?
O soul, voyagest thou indeed on voyages like those?
Disportest thou on waters such as those?
Soundest below the Sanskrit and the Vedas?
Then have thy bent unleas'd.
Passage to you, you shores, ye aged fierce enigmas!
Passage to you, to mastership of you, ye strangling problems
You, strew'd with the wrecks of skeletons, that, living, never reach'd you.
Passage to more than India!
O Secret of the earth and sky!
Of you, O waters of the sea! O winding creeks and rivers!
Of you, O woods and fields! of you strong mountains of my land!
Of you, O Prairies! of you, gray rocks!
O morning red! O clouds! O rain, snows!
O day and night, passage to you!

Rise above the body, and you become all these, you get a passage unto all these. All these you realize yourself to be.

O Sun and Moon and all you stars! Sirius and Jupiter!
Passage to you!
Passage, immediate passage! the blood burns in my veins!
Away, O soul! hoist instantly the anchor!
Cut the hawsers—haul out—shake out every sail!
Have we not stood here like trees in the ground long enough?
Have we not grovel'd here long enough, eating and drinking like mere brutes?
Have we not darken'd and dazed ourselves with books long enough?

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Sail forth—steer for the deep waters only,
Reckless O soul, exploring, I with thee, and thou with me,
For we are bound where mariner has not yet dared to go
And we will risk the ship, ourselves and all
O my brave soul!
O farther, farther sail!
O daring joy, but safe! are they not all the seas of God?
O farther, father sail!

Om! Om! Om!

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SIN—ITS RELATION TO THE *ATMAN* OR REAL SELF

Lecture, delivered on November 16, 1902, *in the Academy of Sciences, San Francisco.*

My own Self in the form of sisters and brothers,

Today's subject is in continuation of the several lectures that have been delivered during the last week. Those who have heard the previous lectures will understand it most.

Rama is not going to enter in this lecture into the definition of sin, or how this sin is in this world, who brought it, whence it came, why it is that some people are more sinful than others, why it is that some people have more greed than others, and others have more anger than greed. These questions will be taken up in some other lecture, if time allows.

We use the word sin tonight in its ordinary sense or in the sense in which all the Christian world takes it.

In India, in a certain temple, a man was seen distributing sweets. The way with Indians is that on occasions of great joy and prosperity, they distribute sweets or some such things among the poor. Somebody came and asked what the cause of this rejoicing was. The man said that he had lost his horse; that was the cause of his rejoicing. The people were astonished and surprised. They said, "Well, you have lost a horse and you are rejoicing?" He said, "Misunderstand me not. I have lost a horse but I have saved the rider. My horse was stolen by a band of robbers. I was not riding the horse at the time the horse was stolen. Had I been mounted on the horse, I might also have been stolen. I am thankful that I was not stolen with the horse, and that it was only the horse that was stolen." The people laughed heartily. What a simple man!

Sisters and brothers, this story seems to be ridiculous. But everyone has to apply it to himself and examine

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whether he or she is not behaving worse than that man. He lost the horse, but saved himself, the rider. Oh, but thousands, nay millions of people—what are they doing? They are trying to save the horse and lose the rider. This is the worst of it. So he had high occasion to rejoice when he saved the rider and lost the horse. Everybody knows that the real Spirit, or the real Self, Soul, is related to the astral body as a rider or horseman is related to the horse. But let us go to anybody and ask about his whereabouts and his real nature. What is yourself, what does it do? The answer will be, "I am Mr. so and so. I work in such and such an office." All these signs and all these answers relate to the gross body only. That is to say, these are answers which are not to the point. We ask, "Who are you—what are you?" and his answer does not let us know what he is in reality. It is wide of the mark, not to the point. We ask about his Self, and he is telling us about the horse. We want to know about the rider, and he evades the question and tells us things not asked at all. Is it not that we are taking the horse to be the rider? The horse is lost; it is high time to raise a cry lost, lost, lost! Let it be published in newspapers, lost, lost, lost! What is lost? The horse? Nay, the horse is not lost. Everybody tells about the horse. The signs, the symbols, and whereabouts of the person, everybody is ready to tell. The thing lost is the rider; the thing lost is the soul, the spirit, the *Atman*, the true Self. Wonder of wonders!

How are we to discover and find out the true Self, the rider, the real *Atman*? The answers to this question were given almost everyday during the last week's lectures. Today we shall see an answer to it from a different point of view—from the phenomenon of sin. What is the origin of sin? How did sin enter this world? The explanation which is to be given will appear to be preposterous, will appear to be something startling, something very strange. But be not surprised. Even this apparently surprising explanation can be proved to be exactly in accord with the teachings of your own Bible—the Bible which the European people cannot understand in the same way as the Indians,

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because Christ belongs to Asia, and it can be shown that he also belongs to India. All the similies, figures of speech in the Bible, have so often been repeated in the Hindu Scriptures. So the Hindus, the Asiatic people, being accustomed to that sort of speech, can understand it better than the Western people. And so the people who will look upon the explanation which will be given presently to be startling and diametrically against their cherished thoughts and highly revered feelings should bear up with it, because after all, this apparently strange explanation is not opposed to the teachings of your own Bible. Before entering upon the problem of sin, we shall discuss a few preliminary matters.

How is it that everybody who is born must die, and still the people can never think of death? The very thought of death causes a shudder in their bodies and sends a thrill into them from the tip of the toes to the top of the head. How is it, we say, that all the kings who existed in the past passed away, all the prophets who raised the dead—their bodies also died away? They brought the dead to life but their bodies are also dead. We see that all the rich men in the past, all the strong men in the past have died; and from the intellectual point of view we are sure that our bodies must die sooner or later. You may live three score years and ten, nay, double that—four times that—but you must die; you cannot avoid death. It is so sure. Oh, but wonder of wonders, that in spite of all that, nobody can practically believe in this death. Everyone will shun the idea of death, he will not tolerate the thought of death. Everybody goes on expanding his relations with his fellow-men and developing his connections with his fellows, spreading the growth of his field of work, and goes on with his life as if death had never to take hold of him, as if no death were possible for him. How is it? What is the cause? A man mentions the name of death, and there is fever in the whole frame. Why is it? It is so certain on the one hand, and on the other hand, we cannot allow it to touch our thoughts even, just as a bird, after some water falls on its wings, will shed it off. How is it that we can

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never believe in death practically? You may sing songs which portray death, but can never believe in death in practice. What is the cause? Vedanta gives an explanation and says that the real cause is that your real Self is incapable of death. Your real Self can never die. The body which is to die, which is dying every moment—by death let us understand here change—which is undergoing a change every second, and is dying out, is not your real Self. There is something in you which can never die. In conjunction with the body there is the Soul, the real Spirit which can never die. But you will say that in practical life, in everyday life, we do not believe that the spirit is not to die, but we believe that our bodies should not die—believe that our bodies should remain immortal. Now the Vedantic philosophy of Hindu religion says that it is true that, whereas it is the spirit that is not to die and the body that is to die, yet the attributes of the spirit, the glory of the real Self are by mistake attributed to the mortal body. There is ignorance at the root. This thought is universal. It is present everywhere, in all countries, and is present even in the animal kingdom. No other philosophy than Vedanta explains the universality of this belief. Now the universality of this belief is a fact, and this fact ought to be explained. Any philosophy which does not explain all the facts in nature is no philosophy. Vedanta does not leave this fact unexplained, as most of the philosophies do. The cause must be intrinsic. The days of referring to external causes are gone. A man falls down and the cause of his fall should be shown within himself. He may say the ground was slippery or something like that. The cause must be shown in the phenomenon and not outside it. And if the cause can be found within the phenomenon, we have no right to go to outside causes. How are you to explain a practical belief in immortality by a cause which may be internal and not external? In the body we find nothing which could give us that faith, which could give us that belief of immortality. In the mind we find nothing which could give us that idea. Go beyond the mind, go beyond the body, and Vedanta points

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out the true spirit, the true *Atman* which was described in a previous lecture. That is immortal, the witness light, the same yesterday, today and for ever. Therein we can find the cause of this universal faith in 'no death.' And in practical life the mistake made is the same as the mistake made by all mankind previous to the time of Galileo. The motion of the earth is attributed to the Sun. The same mistake lies in your attributing the divine immortality of the Spirit to the body.

Now the question comes—the immortal soul is there and the mortal body is there, and along with them there is ignorance, want of knowledge. Wherefrom did this want of knowledge come? Here we see that ignorance is in man, and that divine spirit is in man, and the body is also in man. These things are internal; none of them is external, none of them is outside your range. And by the action of these, the body, the mind and the immortal spirit and ignorance, there is explained the presence of the phenomenon of practical disbelief in the death of the body.

Again, how is it that nobody in this world can be free, and yet everybody regards himself as free, and thinks of freedom, and freedom is so much desired? You will say that man is free. Have you not so many passions, desires and temptations? How then can you call yourselves free? Sweet fruits or delicious food can make you a slave. Any attractive colour can at once captivate you, charm you and make you a slave. Any thought of worldly prosperity can make you a slave, and still you call yourselves free. Examine it minutely, whether you can do what you like with perfect freedom. Is it not that something goes wrong with your affairs and you cannot control your temper? You are a slave of anger, you are a slave of passions. How it is that people cannot, as a matter of fact, be prefectly free, and still they are all the time thinking of freedom, talking of freedom, and freedom is so sweet, so desirable, so lovely!

In India, Sunday is the day of freedom, and children are taught the days of the week through the thought of freedom. Everyday they ask their mothers, what is the

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day? She tells them it is Monday, Tuesday or Wednesday. Then they begin to count on their fingers Tuesday, Wednesday, etc. Oh! when will Sunday come?

What is it that causes so much bloodshed on the face of the earth? The thought of liberty, freedom. What was the thought that made the Americans sever their connection with what they used to call their motherland? What was it? The thought of freedom. And what is the object of every religion? In Sanskrit we have the word *moksha* which means salvation, which means freedom, liberty. O liberty, liberty, liberty! Everybody hungers and thirsts after sweet liberty. And yet how many men are there who are really free? Very few.

In this world, Vedanta says, you are all the time confined in a prison, a prison with threefold walls—the wall of time, the wall of space, and the wall of causation. When every thought of yours, every deed of yours is determined by the chain of causation and by that chain you are bound, how can you be free while living in this world? And still freedom is the hobby of each and all. Is not that paradoxical and strange? Does it not appear to be a contradiction in terms? Explain that.

Vedanta says there is a cause for it, and the cause is within you, it is not without yourself. This thought of freedom in you, this universal thought tells us that there is something in you; and that something in you is your true Self, the real *me*, because this freedom you want to have for *me*, for the *I*, the real Self, and for nobody else. There is something in you which is really free, unlimited, unbound. The universality of this idea preaches in unmistakable language that the real Self, the real *Atman*, is something which is absolutely free. But owing to the same kind of mistake which the ignorant people make in attributing the motion of the earth to the Sun interchanging the attributes through ignorance—we want to have freedom realized for the body, for the mind, for the gross self.

We see in this world another very strange phenomenon. Everybody in this world from the point of view of his little self is a sinner. Everybody is somehow or other

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responsible for some defect or some deficiency or other and yet nobody in his heart of hearts thinks that he is a sinner. Nobody on the face of the earth—in the wide world—not a single individual believes in his sinful nature. In his heart of hearts he regards himself as pure. In practical life nobody thinks himself a sinner. What, if outwardly you call yourself a sinner? Even then the real object in view is to be looked upon by the people to be a holy man. By calling themselves sinners, people really intend to be regarded as holy. But in their heart of hearts they have no faith in their sinful nature. Everybody is pure to himself. The worst culprits and criminals brought before the tribunal, when asked : "Did you commit the sin?" would seldom say that they committed a sin. If they are forced to say that they did commit a sin, there might be something else in the matter. Though they outwardly confess their sins, in their hearts they believe that their confession is wrong. They committed no sin. How is that? People who are in a temple confessing their sins before a priest, when they come out into the street and are called by some one by the name of a robber they at once turn round and impeach him, prosecute him, and get him convicted in the court. It was only before God, it was only in a temple that they wanted to throw dust in the eyes of God. It was only in the temple that they said they were sinners, confessing their sins.

Even this phenomenon shows what an anomaly there is in this world. How is that anomaly to be solved? Vedanta says that this incapability of suppression of the idea that we are not sinners, that we are far beyond sin, and the universality of the practical belief in our sinless natures is a living proof, is a living sign of the sinless nature of the real Self, of the sinless, pure, holy character of the true *Atman*, of the real Spirit. The real Spirit, the real *Atman* is sinless, pure, the Holy of holies. If you do not admit this explanation, explain this apparent anomaly in any other way.

How is it that everybody knows intellectually that he cannot accumulate all the wealth in this world, he cannot

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become rich to his own satisfaction? We see that every-day amongst us. Just go to people who are reputed to have millions and enquire whether they are contented and satisfied. Let them lay before you their true hearts and they will say that they are not satisfied, not contented. More, more, more they want. They are just as poor in heart as the people who possess four dollars. Four billion dollars and four dollars make no difference in bringing about peace of mind, rest and contentment; they are no resultant of riches. If in spite of their riches, they are really men of rest and men who have got peace, the cause of that peace is not their riches, but the cause of that peace must be something else, must be Vedanta unconsciously put into practice and nothing else. That alone can be the cause of their peace, because riches by themselves give no joy to their owners.

Now we are sure that the accumulation of wealth, material prosperity brings no calm, and yet everybody is hungering and hankering after lucre. Is not that a strange anomaly? Explain that. Now no system of philosophy or religion explains that reasonably or with any perfect argument. Vedanta says here is this hunger after prosperity, for possessing, accumulating everything. Why is it so? The body can never possess the whole world. Even if you possess the whole world, you will not be satisfied, you will be thinking of possessing the moonland. Think of the emperors who governed the whole earth, the emperors of Rome. Think of those Neros—does it not make you shudder? Think of their states of mind, of those Caesars and Neros. Were they happy? Were they contented? There is one of them who eats, who is fond of eating, and he has all the time the most delicious food cooked for him. He eats one dish and eats it to his fill, and there is no more room in his stomach and he has medicines which will make him vomit, and he vomits that food and other dishes are brought to him, and he eats them to his fill—and this is just to satisfy his taste. He goes on eating and vomiting and eating and vomiting all day long. Is he satisfied? Is he at peace? Not at all.

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We are sure of that. Nay, we cannot possess the whole world, and even if we possess that, what does that amount to? Gain the whole world and lose your own soul—what does that amount to? This earth of yours is simply a point in astronomical calculations when we deal with the fixed stars. This earth is dealt with as a mathematical point for a position, but no magnitude.

This earth of yours, what is it? How can it bring any real satisfaction, any real peace, to possess this earth? We know it from the intellectual side, and yet we cannot but rush after its wealth. Vedanta says it is because *the Real Self in you, the real me in you is, as a matter of fact, the master of the whole universe.* That is the cause of your wanting to see yourself the master of the whole world.

There is a story in India about an emperor who was put into prison by his son. He was put into prison because his son wanted to see himself possessed of the whole kingdom. The son put his father into prison so that he might satisfy his hunger after lucre. At one time, the father wrote to his own son to send him some students so that he might amuse himself by teaching them something. Then the son said, "Will you hear this fellow, my father? He had been ruling over the kingdom for so many years, and even now he cannot give up his old habit of ruling. He still wants to rule over students; he wants somebody to rule over. He cannot give up his old habits."

So it is. How can we give up our old habits? The old habit clings to us. We cannot shake it off. The real Self of yours, the emperor *Shah-i-jahan* (the literal meaning of the word is 'ruler of the whole world,' and so the name of that emperor *Shah-i-jahan* means the emperor of the whole universe) is the emperor of the universe. Now you have put the emperor into a prison, into the blackhole of your body, into the quarantine of your little self. How can that real Self, that emperor of the universe, forget his old habits? How can he give up his nature? Nobody is capable of shaking off his own nature. Nobody can jump out of his own nature. So the *Atman*, the true Self, the

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real Reality in you—how can that give up its nature? You have confined that in the prison, but even in the prison it wants to possess the whole world, because it has been possessing the whole; it cannot give up its old habits. If you wish this ambitious spirit, the avarice, should be shaken off, if you desire that the people in this world should give up this ambitious nature, could you preach them to give it up? Impossible.

You will excuse Rama for making some strong statements, but the truth must be told. Rama respects truth more than persons. The truth must be told. In the Bible it is stated in the fifth chapter of Mathew, in the Sermon on the Mount, if somebody slaps you on one cheek, turn to him the other. When you have to preach the Holy Gospels, take with you no money, bare-footed, bare-headed you should go. If you are called to the courts of justice, before going to the courts think not of what you will have to say. Open your mouth and it will be filled. Look at the lilies of the field and the sparrows of the forest. They take no thought for tomorrow, and the lilies and the sparrows wear garments which even Solomon might grudge. Have you not a statement in the Bible that it may be possible for a camel to pass through the eye of a needle, but it is impossible for the rich to realize the kingdom of heaven? Have you not read in the Bible about the rich man who came to Christ and asked to be initiated and Christ said, "There is only one way with you, no other way; you should give up your riches; do this alone, and you can be in peace." This spirit of renunciation, this chapter which is so much kept in the background by at least the missionaries in India, and even all over the world, this chapter teaches Vedanta and the teachings which are lived by the Indian monks even at this time. In the name of that holy religion, in the name of that teaching of renunciation, just mark people going as priests and missionaries to India. You will kindly excuse Rama. If you regard Self as the body, nobody should feel offended. Nobody has a right to feel in the least offended if anything is said against his little body.

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Is it not strange that even the people who go to India in the name of that renunciation, everyday rolling in their coaches, living in magnificent palaces and drawing large salaries of three or four hundred dollars a month and living in princely style, say that they are teaching and preaching the religion of renunciation? Is it not strange? Vedanta says that you cannot repress by any teaching or preaching from the pulpit, the idea of accumulating and getting everything into your possession. You cannot repress it because you cannot destroy the universal kingship of your real Self, the universal monarchy of your real Self. But is this disease incurable? Has this malady no antidote, no medicine? It has, it has. The cause of this enormity is ignorance, ignorance which makes you attribute to the body the glory of the Self and makes you, on the contrary, attribute to the real Self the misery of the body. Remove this ignorance, and you will see the man rich, rich with no money; and you will find the man, the monarch of the whole universe with no land or property. So long as the ignorance is present, you must be ambitious, you must be avaricious. There is no help for it, no other remedy. Possess this knowledge; possess this divine wisdom, and free the *Atman*, keep it no longer in prison. Free it, that is to say, realize your true, eternal, everlasting *Atman*, which is God, the Master, Ruler of the Universe. Realize that, and you are the holy of holies, the holiest of the holy. To you it would appear degrading and sinful to entertain any thought of worldly prosperity or worldly riches.

When Alexander, the Great visited India after conquering all the other countries in the world that were known to him, he wanted to see the strange Indians of whom he had been hearing so much. He was just led to a monk or priest on the bank of the Indus river. The monk lay there on the sands, bare-footed, naked, wearing no clothes and not knowing wherefrom his tomorrow's food was to come, just lying there and basking in the Sun. Alexander, the Great, with his crown shining, dazzling with the brilliant diamonds and gems that he had got from Persia, stood

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beside him in all his glory. Beside him was the monk with no clothes on—what a contrast, what a contrast! The riches of the whole world represented by the body of Alexander on one side, and all the outward poverty represented by the saint on the other side! But you have simply to look at their faces to be convinced of the poverty or riches of their true souls.

Sisters and brothers, you hanker after riches in order to hide your wounds, put on linen bandages in order to conceal them. Here is the saint whose soul was rich; here is the saint who had realized the richness and glory of his *Átman*. Beside him stood Alexander, the Great who wanted to hide his inner poverty. Look at the beaming countenance of the saint, the happy, joyful face of the saint. Alexander, the Great was struck by his appearance. He fell in love with him, and just asked the saint to come with him to Greece. The saint laughed, and his answer was : "The world is in *me*. The world cannot contain *me*. The universe is in *me*. I cannot be confined in the universe. Greece and Rome are in *me*. The suns and stars rise and set in *me*.".

Alexander, the Great, not being used to this kind of language, was surprised. He said, "I will give you riches. I will just flood you with worldly pleasures. All sorts of things that people desire, all sorts of things which captivate and charm people will be in wild profusion at your service. Please accompany me to Greece."

The saint laughed, laughed at his reply and said, "There is not a diamond, there is not a sun or star which shines, but to *me* is due its lustre. To me is due the glory of all the heavenly bodies. To *me* is due all the attractive nature, all the charms of the things desired. It would be beneath my dignity, it would be degrading on my part, first, to lend the glory and charm to these objects, and then go about seeking them, to go begging at the door of worldly riches, to go begging at the door of flesh and animal desires to receive pleasure, happiness. It is below my dignity. I can never stoop to that level. No, I can never go begging at theirs."

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This astonished Alexander, the Great. He just drew his sword and was going to strike off the head of that saint. And again the saint laughed a hearty laugh and said, "O Alexander! never in your life did you speak such a falsehood, such an abominable lie. Kill *me*, kill *me*, kill *me*! Where is the sword that can kill *me*? Where is the weapon that can wound *me*? Where is the calamity that can mar my cheerfulness? Where is the sorrow that can tamper with my happiness? Everlasting, the same yesterday, today and for ever, pure and holy of holies, the Master of the Universe, that I am, that I am. Even in your hands I am the power that makes them move, O Alexander! If this body dies, there I remain, the power that makes your hands move. I am the power that makes your muscles move." The sword fell down from the hands of Alexander.

Here we see that there is only one way of making people realize the spirit of renunciation. From the worldly point of view we become ready to renounce everything only when we become rich from the other point of view. Have you not heard the unquestionable law of science, what is gained in poverty is lasting? The outward loss, the outward renunciation, can be achieved when inward perfection, inward mastery or kinghood is attained. No other way, no other way.

How is it that in this world anger exists? We hear loud preachings everyday that we should never give way to weakness, should never lose our temper. We hear preachings to that effect everyday, and still when the time comes, we give way to weakness. Why is it? Why anger, why animosity, why the thought of self-aggrandizement and why other sins? Why these animal passions? All these sins are explained by Vedanta on the same line and the same principle. Perhaps there is hardly any time to enter into the details of these sins. If you want to know more about it, you had better come to Rama, and all these sins will be perfectly explained, their cause and their diagnosis. But there being little time now, Rama simply sums up all that; and your attention is drawn to the fact that all these sins are due to ignorance, which makes you

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confound the real Self with the apparent body and mind. Give up this ignorance and these sins are no more. If you were to remove these sins by any other ways, the attempts will end in failure because nothing positive like matter can be destroyed. Of course, ignorance can be destroyed. Ignorance we can remove. Children when they are born are ignorant of many things in this world, but we see that gradually their ignorance about many subjects goes on diminishing and diminishing. Ignorance can only be removed.

That being the case, there is the power which leads you to anger, which leads you to desires and sins, and leads you to the accumulation. This energy you cannot destroy by your teachings or preachings in any way. You cannot repress; you can never suppress it—the energy is there. Vedanta says we can spiritualise this energy. Let it not be misapplied. Let it be applied properly. This is the energy of the true Spirit in you, the energy of the true *Atman* in you, which is the master of the whole world, which is rivalless.

Everybody wants to be free, and the idea of freedom—what is its essential character, the fundamental feature of the desire for freedom? It is rising to a height where we have no rival. The energy of the true *Atman* wants you to realize the state where you are perfectly free, that is to say, where you have no equal, where you have no rival. The *Atman*, the true spirit is rivalless. If you want to get rid of worldly selfishness or the thought of self-aggrandizement, you cannot push down and destroy the real energy. No energy can be destroyed; nor can the eternal *Atman* be destroyed. How can the eternal *Atman* be destroyed? The improper use you can make of everything and turn heaven into hell.

There is a story about a priest, a Christian priest in England. He read about the deaths of some great men, great scientists, Darwin and Huxley. He began to think in his mind whether they had gone to hell or heaven. He was thinking and thinking and thinking. He said to himself, "These people did not commit any crimes, and yet

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they did not believe in the Bible, they did not believe in Christ, they were no Christians in the proper sense of the word. They must have gone to hell." But he could not make up his own mind to think that way. He thought : "They were good men, they had done some good work in the world, they did not deserve hell. Where did they go?" He fell asleep and dreamt a most wonderful dream. He saw that he himself had died and was taken to the highest heaven. He found there all the people whom he had expected to find; he found all his Christian brothers who used to come to his Church. He found them all there. Then he asked about these scientists, Huxley and Darwin. The doorkeeper of heaven or some other steward told him that these people were in the lowest hell.

Now this priest asked if he could be allowed to go to the lowest hell on a flying visit simply to see them, and there to go and preach to them the Holy Bible and show them that they had perpetrated a most heinous crime in not believing in the letter of the Bible. After some fuss and trouble the steward yielded and consented to get for him a ticket to the lowest hell. You will be astonished that even in hell and heaven, you come and go in your railway cars, but so it was. The man had been bred in the midst of surroundings overflowing with railway traffic and telegraphs. So in his thoughts, in his dreams, it is no wonder if the railways got mixed up with hell and heaven.

Well, this priest got a first class ticket. The railway train went on and on and on. There were some intermediate stations, because he came from the highest heaven to the lowest hell. He stopped at the intermediate stations and found that there was a change for the worse as he went on down and down. When he came to the lowest hell but one, he could not keep himself in senses. Such a stench was coming out that he had to put all his napkins and handkerchiefs before his nose, and yet he could not but be senseless; he had to fall into a swoon. There were so many crying voices, weeping and crying and gnashing of teeth down there, he could not bear it. He could not keep his eyes open because of those sights. He

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repented of his persistence to come to see the lowest hell.

In a few minutes the people on the railway platform were crying, "The lowest hell, the lowest hell" for the convenience of the passengers. There was engraved on the walls of the station, "The lowest hell." But the priest was astonished. He asked everybody, "This cannot be the lowest hell? It must be about the highest heaven. No, no, it cannot be. This is not the lowest, this is not the lowest hell; it must be heaven." The railway guard or conductor told him that this was the place, and there came a man who said, "Just get down, sir, this is your destination."

He got down—poor fellow, but was surprised. He expected the lowest hell to be worse than the lowest hell but one. But this well-nigh rivalled his highest heaven. He got out of the railway station and found there magnificent gardens, sweet-scented flowers, and fragrant breezes blowing into his face. He met one tall gentleman. He asked his name and he thought he saw in him something or somebody whom he had seen before. The man was walking before him, and he followed after him; and when the man stopped, the priest was delighted. They shook hands, and the priest recognized him. Who was he? That was Huxley. He asked, "What is it, is it the lowest hell?". Huxley said, "Yes, doubtless it is." And he said, "I came to preach to you, but first of all, answer how is it that I find such a strange phenomenon before me?" Huxley said, "You were not wrong in your expectations for the worst. Indeed, when we came here, it was the worst possible hell in the universe. It was the most undesirable that could be conceived." And here he pointed out certain places—"There were dirty ditches." And he pointed out another spot—"There was burning iron." And he pointed out another spot—"There was hot sand and there was steaming dung."

He said, "We were first of all placed in the most dirty ditches, but while there, with our hands we were throwing water to the next adjoining hot burning iron; and we went on with that work of throwing that dirty water out of the ditches on the hot burning iron that was on the banks.

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Then the stewards of the lowest hell had to take us to those places where there was burning liquid iron but by the time they took us to that place most of the iron had become wholly cooled, most of the iron could be handled, and still a great deal of iron was in its liquid burning condition, fiery condition. Then, with the aid of that iron which had cooled down, and holding it before the fire, we succeeded in making some machines and some other instruments. After that we were to be taken to the third place where there was the dung. We were taken to that place and with the help of our instruments, iron spades and machines, we began the digging work. After that we were taken to the other kind of soil, and there by means of machines and other instruments that we had got then ready, we threw some of those things into the soil to which we were taken; that served as manure, and thus we succeeded by and by in turning this hell into a veritable heaven."

Now the thing is that in that lowest hell, there were present all the materials which being simply placed in their right positions, might make the highest heaven. So it is. Vedanta says, in you is present the divine God, and in you is present the worthless body; but you have misplaced the things. You have done things upside down; in a topsy-turvy way you have put them. You have put the cart before the horse; and that is how you make this world a hell for you. You have simply not to destroy any thing, not to dig up anything. This ambitious spirit of yours, or this selfishness of yours, or this angry nature of yours, or any other sin of yours, which is just like a hell you cannot destroy, but you can rearrange. No energy can be destroyed, but you can rearrange this hell and convert it into the highest heaven.

Vedanta says, the only open sesame, the only way to really stamp out all misery from the world—long faces and gloomy, sad tempers, will not mend matters—the only way to escape from all sins, the only way to stand above all temptations is to realize the true Self. You will never be able to withstand animal passions unless you do away with all this splendour and glory that bewitches you,

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do away with all that attracts you. When you realize that, you stand above all the passions, and at the same time be perfectly free, be perfectly free, be perfectly full of bliss, *and that is Heaven.**

Om! Om! Om!

*Note—A similar lecture was delivered in the Academy of Sciences on December 20, 1902. Only its striking passages are given as the next lecture, which forms a sort of continuation of this lecture under the tittle "The Prognosis and Diagnosis of sin."

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In continuation of the preceding lecture—

PROGNOSIS AND DIAGNOSIS OF SIN

Lecture delivered on December 20, 1902, in the Academy of Sciences, San Francisco.

My own Self in the form of ladies and gentlemen,

Tonight we will investigate sin, if there be any. You will observe some very curious phenomena in this world, most curious phenomena. You will mark some facts in this world which baffle the ingenuity of philosophers and you will notice certain facts, moral and religious facts, in this world which are perplexing to scientists. The explanation of these, in the light of Vedanta, will be given tonight. These strange facts comprise the phenomena of sin also. How is it that everybody knows that whoever is born in this world is destined to die? Every tree that is seen on the earth must perish one day; every animal that is seen on this earth must perish, every man must die. Everybody knows it. Those who were the cause of millions of people's deaths, those greatest warriors, Alexander, Napoleon, Washington, Wellington, all died; all those, through whose hands bloodshed and slaughter were perpeterated to a degree beyond description, also died; and so also died those who brought the dead to life. Bodies, we know, are perishable; every man knows it, but then nobody believes in it in practice. Intellectually everybody subscribes to the fact that in this world the bodies of each and all must perish, but nobody in practice believes in it. Intellectual consent they give, but no practical belief in this fact. How is it? The oldest man who has passed his three scores and ten, the oldest man who is bordering on 90, the oldest man, go to him and you will see that he wants to continue spreading his connections; he wants to live in this world for ever and ever; wants to shun death and he never thinks of his death in practical

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life. He wants to extend his property, he wants to enlarge his circle of friends and relatives, he wants to have more and more of property under his dominion. He hopes to live on. Practically he has no faith in death and besides that, the very name of death sends a shudder through the whole frame from the top of the head to the tip of the toe. The whole body quivers at the name of death. How is it that man cannot bear the idea of death, cannot bear the name of death and at the same time knows that death is certain? How is it? Here is an anomaly, a kind of paradox. Explain it. Why should not people have any practical faith in death, although they have intellectual knowledge of it? Vedanta explains it this way: "In man there is the real Self, which is immortal, there is the real Self which is everlasting, unchanging, the same yesterday, today and for ever; in man there is something which knows no death, which knows no change. The practical nonbelief in death is due to the existence of this real Self in man, and it is this real, eternal, immortal Self that asserts its existence in the practical nonbelief in death."

We come to another curious phenomenon, the phenomenon of the desire to be free. *Everybody in this world wants to be free*; dogs, lions, tigers, birds, men love freedom. The thought of freedom is universal; nations shed blood and wet the earth with it, with that red gore of mankind; the fairy face of the earth is made to blush with slaughter, with red blood in the name of freedom. Christians, Hindus, Mohammadans, all religions have set up before them one goal. What is that? Salvation, the literal meaning of which is freedom.

If you touch the feathers or the body of the water-fowl which lives in a dirty pond, you will see that it is dry, it is not affected in the least by the dirt or mud of the water; it is dry. It does not get wet. Similarly Vedanta says, "In you, O man, there is something which is pure, which is not contaminated by faults, sins and weaknesses of the body; in this world of sinfulness and sloth, it remains pure." Where is the mistake made? Sinlessness belongs in reality to the real Self, the *Atman*, but by

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mistake it is attributed to the body in practice. Whence did this idea of regarding the body and the mind pure, whence did it originate? Who planted it in the hearts of people? Nobody else, nobody; no Satan came to plant it in your hearts; no outside demon came. It is within you; the cause must be in the phenomenon itself. Those days are past when people sought the causes of phenomena outside themselves. If a man fell down, the fall was attributed to some cause outside the person. Those days are gone. Science and philosophy do not allow such explanations. We should seek the explanation in the phenomenon itself. We know the body to be full of sins, always at fault, and yet we look upon ourselves as sinless. How do they explain this phenomenon? Vedanta says, "Explain it not by resorting to some outside Satan, explain it not by attributing it to outside devils; no, no. The cause is within you. Within you is the Holy of holies. Within you is the purest of the pure, within you is the sinless One, the *Atman* which makes its existence felt, which cannot be destroyed, cannot be dispensed with, cannot be done away with. It is there; however faulty, however sinful the body may be, the real Self, the sinlessness of the real Self must be there; it must make itself felt; it is there, it cannot be destroyed."

We come now to the different sins, to the different phenomena which are called sins.

1. *Flattery*— This comes first. This is not looked upon as a deadly sin, but it is universal.

How is it that from the lowest vermin to the highest god, flattery is welcome? How is it that everybody is a slave of flattery, and everybody wants to be complimented, humoured, patted, and be thought highly of? How is it?

Even the dogs, when you pat and flatter them, are full of joy at it. Even the dogs like flattery. Horses like flattery. The master of the horse comes up and pats him, strokes him, the horse pricks up his ears, is filled with energy.

In India, some princes use tigers instead of dogs for hunting purposes and the way of the tiger is to catch the

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prey in three leaps. If the prey is caught, well and good, if not the tiger loses heart and sits down. On such occasions princes come up and stroke the tiger and flatter him, and then he is filled with energy again. We see that even the tigers love flattery. Take the man who is good-for-nothing, who is worthless. Go to him and just humour him, flatter him. Oh! his countenance beams with joy. You will find a bloom on his cheeks on the spot.

In those countries where the people worship gods, we find that even the gods are appeased by flattery. And what are the prayers of some monotheists? What are their prayers, what are their invocations? Examine them. Examine them disinterestedly, impersonally, and you will see that they are nothing else but flattery. How is it that flattery is universal? Everybody loves flattery, while at the same time, there is not a single man who deserves that kind of flattery which pleases him. There is not a single man who deserves the unnecessary compliments that are paid to him by his admirers. Vedanta explains it by saying that in every individual, in every person, in everybody, there is the real Self, the real *Atman*, which is, as a matter of fact, the greatest of the great, the highest of the high. There is in reality something in you which is the highest of the high and that makes its existence felt. When the flatterer comes, and begins to admire us and pay us compliments, we feel elated, we feel cheered. Why? The cause is not that these statements are true, but Vedanta says that the real cause lies in our real Self. There is something behind the scenes, some potent force, something stern and indestructible, the greatest of the great, the highest of the high, which is your real Self and deserves all flattery, all compliments; and no compliments, no flattery, no aggrandizement can be unworthy of the real Self. But from this nobody should draw the conclusion that flattery is justified by Rama. No flattery, praise and glory are to be rendered unto the real Self. It ought not to be rendered to the body, to the little self it ought not to be given. "Render unto Caesar the things that are Caesar's and render unto God the things that are God's." The sinfulness of

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flattery lies in making the mistake of rendering unto God what was to be Caesar's, and giving unto Caesar what was to be given unto God. In this topsy-turvy state lies the sinfulness of our being slaves to flattery. Herein lies the sinfulness. The cart is put before the horse. If you realize the Self and feel and become one with the Greatest of the great and the Highest of the high, and know it to be your *Atman*, rise above the body, above the mind, you are really the Greatest of the great, the Highest of the high; you are your own Ideal; no, you are your own God. Realize this and you are free, but the mistake is made in giving the glory of the *Atman,* the real Self to the body and in seeking flattery and aggrandizement for the body. Herein lies the mistake. How is it that each and every person in this world, everybody in this world, and every animal even is tainted with flattery or pride? How is it that vanity and pride are universal?

A certain gentleman came to Rama and said, "Look here, look here. Our religion has got the largest number of people as its devotees, as its converts, therefore, our religion must be the highest. We have the largest majority of mankind belonging to our religion, therefore, it must be the best." Rama said, "Brother, brother, make your remarks after observing rightly. Do you believe in Satan?" He said, "Yes." "Then please say whether Satan's religion has got the largest number of followers or yours. If truth is to be judged by majority, then Satan has the supremacy over all."

2. *Vanity*— We say that vanity or pride, you might call it one of the faces of Satan, has taken a stronghold of everybody in this world. How is it? At the same time we know that the body does not deserve any pride, that this body has no right to take airs of superiority or to be proud. Everybody knows that the body does not deserve or is not worthy of any vanity or pride, and yet everybody has it. How is it? Wherefrom did it come, this universal phenomenon? From where did come this universal anomaly, this universal paradox? Wherefrom does it come? It must come from within you. The cause is not far to seek.

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There is in you the Greatest of the great, that is your real Self. You will have to realize that and know that; and when you realize and know the true Self, the *Atman*, you will no longer stoop down to seek praise for this little body. You will no longer stoop down to seek any vanity or pride for this little body. If you realize the true Self, if you redeem your own heart, you are your own redeemer. If you realize God within you, then to hear praises for this little body, to hear any tributes for your body will appear to you as belittling yourself, will appear to you as bemeaning yourself. Then you will stand above bodily vanity or selfish pride. This is the way to stand above bodily vanity or selfish pride.

The true *Atman* within, the true Self being the Greatest of the great, the Highest of the high, the God of gods, how can it give up its nature? How can this *Atman* degrade itself, believe itself to be poor, wretched, vermin or worm? How can it degrade itself to that depth of ignorance? It cannot give up its nature, it cannot give up its nature. And that is the cause of vanity or pride being universal. But vanity or pride is not justified by this explanation. Vanity or pride for the body is not justified.

We know that the earth moves; and relatively to the earth, the Sun is stationary. All know that the Sun does not move and that the earth revolves; but we make a mistake, we fall into an error, we ascribe the motion of the earth to the Sun and the rest of the Sun we ascribe to the earth. The same kind of mistake is made by the people who hunger for pride, who are subject to vanity. The same kind of error comes in here. Here is the *Atman*, the real Sun, the Light of lights, which is Immovable, which is really the source of all glory, and here is the body, like the earth, all the time changing and worthy of no praise, worthy of no glory, but we make a mistake in attributing the glory of the *Atman* to the body and the worthlessness of the body to the *Atman*, the real Self. This error, this mistake, this form of ignorance is the cause of seeking aggrandizement for the little body. Now if this ignorance could be called Satan, if Satan could be translated as ignor-

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ance, then we might say that herein comes Satan which puts the things in confusion; the *Atman's* glory to the body and the body's worthlessness to the *Atman*. Remove this ignorance, remove this ignorance and you kill vanity or pride.

3. *Avarice*— How is it that greed, aggrandizement or avarice is universal? Animals have greed, men have it, women have it, everybody has it. How is it that greed, avarice or aggrandizement is universal? Everybody wants to have all sorts of things around him. Everybody wants to accumulate things around his body, and this greed is never satisfied. The more you get, the more does the flame of greed increase, the more is this flame fed. You become an emperor, and still the greed is there and your greed is also princely. You are a poor man and your greed is poor. How is it that it is universal? In the churches, in the Hindu temples, in the Mohammadan mosques, everywhere, the preachers deliver long sermons and say, "Brothers, no greed, no greed, no greed." They put forth all their energies to strangle it; they want to remove it, to eradicate it, but it is there despite all their remonstrances. How is it? It cannot be throttled, it cannot be checked, it is there. Explain it. Before you want to kill greed, before you want to kill this disease, let us know the cause of it. Unless you tell the cause of the disease, you are not expected to be in a position to cure the disease. Let us know the cause of it. To say that Satan puts it into our hearts is unscientific, is unphilosophical. It is contrary to all the laws of logic. That will not do. If you cannot give a scientific explanation of the fact, why this mythological explanation? Why is it universal? Vedanta explains it by saying that there is in you, "O man, the reality, the true Self, the real *Atman* asserting itself; it cannot be crushed." They say that no energy can be destroyed, no force can be annihilated. We hear about the law of conservation of energy, indestructibility of matter, persistence of force. We hear all that, and here Vedanta says, "O Preachers, O Ministers, O Christians, Hindus and Mohammadans, you cannot crush down this

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energy, you cannot crush down this force which appears in the form of greed. You cannot crush it down. From time immemorial all sorts of religions have been preaching against greed, against avarice, against aggrandizement but the world is not a bit better for all your Vedas, Bibles and Korans. Greed is there. *The energy cannot be destroyed, but you can make the right use of it.*" Vedanta says, "O man of the world, you make a mistake. Take that greatest of words, that word of three letters, G-o-d, read the letters in the reverse order. What does it become? D-o-g. Thus you are misreading the Holy of holies, the pure G-o-d in you, you are misunderstanding it; you are reading it in the contrary way; and thus you make a veritable dog of yourselves, whereas you are in reality the Holy of holies, the pure God. Through the error, through the ignorance of attributing the glory of the *Atman* to the body and the worthlessness of the body to the *Atman*, by this mistake you fall a victim to greed. Eradicate this error, and you are God immortal. Redeem the real Self in you, take a firm stand in the true Self, and realize yourself to be the God of gods, the Holy of holies, the Master of universe, the Lord of lords, and it becomes impossible for you to seek these outside things and accumulate them round this body."

4. *Attachment*— We come now to the phenomenon of attachment or grief. What is the cause of attachment, which means that the person subject to this evil wants that the things around him should not change? A man is filled with sorrow and anxiety at the death of a loved one. What does his sorrow or anxiety show? What does it prove? Can we expect conditions to remain as they are; can we expect to keep our loved ones always with us, when we know intellectually that everything in this world is changeful, is in a state of flux? And yet we wish that there should be no change, how is it? Vedanta says, "O man, in you there is something which is really unchangeable, which is the same yesterday, today and for ever, but by mistake, ignorance, the unchangeable nature of the true Self is ascribed to the circumstances of the body.

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That is the cause of it. Eradicate ignorance and you stand above worldly attachments."

5. *Sloth*— What is the cause of sloth or indolence? According to Vedanta, the cause of the universality of sloth or indolence is that the real Self within each and all is perfect rest, is peace, and the real Self being infinity cannot move, *the infinite cannot move*. It is the finite only that can move. This is a circle and here is another circle. Where this is, the other is not; where the other is, the first is not. If one limits the being of the other, both are finite : if we want to make one circle infinite it will cover the whole space. There will be no room for the little circles. As long as a smaller circle limits it, it could not be called infinite. In order that the first circle might become infinite, it must be one, it must have nothing else outside it, and so having nothing else outside it there is no room which is not filled up by the infinity, and so the infinity having no room cannot move. In the infinity there must be no change. The *Atman*, the true Self within is infinite; it is all rest; it is all peace. *There is no motion there*. That being the case, the infinity, the *Atman's* peacefulness is through ignorance carried to the body and the body suffers from sloth and has indolence in it. That is the cause of indolence or sloth being universal in the whole world.

6. *Rivalry*— How is it that everybody in this world wants to have no rival to himself? Everybody wants to be the supreme ruler—

> I am monarch of all I survey,
> My right there is none to dispute.

This is what everybody wants to feel. What is the cause of the universality of this? Explain this fact, this hard, stern reality, explain it. Vedanta says, "The real cause is that in you, O man, is the true *Atman* which is one without a second, which is rivalless, matchless; and by ignorance, by mistake, is the oneness and the glory of the *Atman* being attributed to the body, and there is the tendency to have no rivals of the body."

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7. *Sensuality*— Sensuality is nothing but gratifying the senses, wanting all beauty. This too is universal and can be treated just as other sins. "We are all beauty, the unchangeable Self is all beauty now and for ever," and the realization of this will show us that what we are trying to get for the physical body belongs to, or is the real Self.

8. *Anger*— How is that anger or rebellion is universal? It is because of our real Self which is free now and for ever, that we are not satisfied to be limited in any way. We see rebellion in the small child, it must have its way; we see rebellion in sects, they must have their way; we see rebellion in nations and we see the country washed with the blood, shed in the cause of freedom. All this because the Self is not realized. The real Self is free, how could it be anything else! It was never born, will never die, remains the same for ever. Free it must be. *If it were true that you were bound, you never could be free,* for the more truth you know, the more you would have been confirmed in the bondage. But the truth is that we, by our inner nature, are free, and the knowledge of the truth reveals our Self in true colour.

We will not enter into other sins. Other sins are also explained in the same way by Vedanta. All the possible deadly sins are explained, and *the way to remove all these sins is simply to remove the universal ignorance which makes you confound the two.*

A man was suffering from two diseases. He had a disease of the eyes and a disease of the stomach. He came to a doctor and asked him to treat him. The doctor gave to this patient two kinds of medicines, two kinds of powders. One of the powders was to be applied to the eyes. It contained antimony or lead sulphide, and if taken internally, it is a poison. It can be applied to the eyes and the people in India use this powder for the eyes. So the doctor gave him the powder for the eyes containing antimony or lead sulphide. Another powder he gave him to be taken. This powder contained pepper and chillies; chillies which have a very cold name, but which are very hot. He gave him one powder containing chillies

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to be taken. This man being in a state of confusion just interchanged the two powders. The powder which was to be taken he applied to the eyes, and the antimony and other things which were poisons he took. Here were the eyes blinded and the stomach worsted.

That is what is being done by the people, and that is the cause of all the so-called sins in this world. Here is the *Atman*, the Light of lights within you and here is the body, the stomach, so to say. What is to be done to the body is being done to the *Atman*, and the respect and honour and glory of the *Atman* are being paid unto the body; everything mixed up; everything put into a state of confusion. That causes this phenomenon of so-called sins in this world. Get things right and right you are, you prosper materially, you are God of gods spiritually.

Similarly in you is everything, but by the misplacement of things God is put down below and the body is placed above it, and the highest heaven is turned into the direct hell. Place them in the right order and you will see that even this dire and abominable phenomenon of sins speaks of your godliness, of your purity. Get the right vision and you are the greatest God.

A man, who believed in no God, wrote everywhere on the walls of his house, "God is nowhere." He was an atheist. He was a lawyer, and at one time a client came to him and offered him $ 500. He said, "No, I will take $ 1,000." The client said, "All right. I will pay you $ 1,000 if you win the case, but I will pay you afterwards; if you want to take $ 500, then you may have it first." The lawyer felt sure of success and took up the case. He went to the court, feeling sure that he had done everything right. He had studied the case carefully, but when the case was tried, the lawyer of the opposite party brought out such a strong point that he lost the case and the $ 1,000 which he had expected to receive for his services. He came to his house dejected, crest-fallen and in a sad plight. He was leaning over his table in a state of dejection, when there came to him his darling child who was just learning to spell. He began to spell out "G-o-d-i-s — that is a long

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word, so many letters; that word the poor child could not spell. He divided it into two parts, n-o-w, h-e-r-e, and the child jumped up with joy; he was amazed at his own success in spelling out the whole sentence, "God is now here." "God is now here." The same "God is nowhere" was read "God is now here." That is all.

Vedanta wants you to spell things in the right way. Do not misread them; do not mis-spell them. Read this "God is nowhere," that is to say, the phenomenon of sin, crime as, "God is now here." Even in your sins is proved your Divinity, the Divinity of your nature. Realize that and the whole world blooms for you a paradise, the whole world is converted into a garden, a heaven.

Once in an examination the students were asked to write an essay on the miracle of Christ turning water into wine. The hall was filled with students and they were writing. One poor fellow was whistling, singing, looking at this corner and at that. He did not write a single syllable, he did not write a single word. He went on making fun even in the examination hall, he went on enjoying himself. Oh, his was an independent spirit. When the time was up and the superintendent was collecting the answers, the superintendent made a joke with Byron, and told him that the superintendent was very sorry that Byron was fatigued by writing so long an essay. But Byron at the time took up his pen and wrote one sentence on the answer book, and handed it to the superintendent. When the result of the examination was out, he got the first prize. Byron got the first prize, the man who had written nothing, who simply took up his pen and with one stroke scribbled out a single sentence, got the first prize. The superintendent of the examination who thought Byron to be an idler was amazed, and all the other competitors asked the examiner to be kind enough to read before the whole class, before the whole congregation of students, the essay by which Byron got the prize. The essay was : "The water saw her master and blushed." This was on the miracle of Christ by which he turned water into wine. That was the whole essay. Is it not really wonderful? In blushing

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the face becomes red; the water became red wine. When a lady hears out her lord, her lover, she blushes; the water saw her master and blushed. That is all. Splendid, is it not?

Realize the true Self within you; like Christ, realize that the father and the son are one. "In the beginning was the word; the word was with God." Realize it, realize it. The Heaven of heavens is within you. Realize that and wherever you go, the dirtiest water will blush into the sparkling wine for you; every dungeon will be converted into the Heaven of heavens for you. There will not be a single difficulty or trouble for you; the master of all ye become.

Om! Om! Om!

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THE FOUNTAIN OF POWER

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THE SECRET OF SUCCESS

Lecture delivered on October 7, 1902, at the High Commercial College, Tokyo, Japan.

My own Self in the form of students and teachers,

Does it not appear strange for a stranger from India to speak on a subject which is evidently more intelligently wielded by Japan than India? It may be. But Rama stands here before you as a teacher for reasons more than one.

To carry out skilfully an idea into practice is one thing, but to grasp its fundamental meaning is quite another. Even though a nation may be prospering by acting upto certain general principles today, there is every danger of its downfall if those principles are not distinctly supported by sound theory. A labourer who successfully performs a chemical operation is not a chemist, because his work is not supplemented by theory. A fireman who successfully works a steam-engine is not an engineer, because his labour is simply mechanical. We read about a doctor who used to heal wounds by keeping the diseased part under linen bandage for a full week and touching it daily with a sword. The wounds were healed, being kept from exposure by the bandage. But he ascribed the wonderful healing property to the touch of the sword. So thought his patients too. This superstitious theory gave birth to failures upon failures in many cases that required some other treatment than mere bandaging. Hence it is absolutely necessary that right precept and right practice should go hand-in-hand. Rama regards Japan his country and her people as his countrymen. Rama can prove on reasonable grounds that in the beginning your ancestors migrated from India.

Your ancestors are Rama's ancestors. Rama comes to shake hands with you as your brother and not as a stranger.

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Rama has another ground which equally entitles him to this privilege. Rama is a Japanese from his very birth in regard to his temper, manners, habits and sympathies. With these forewords, let us come to the subject.

The secret of success is an open secret. Everybody has got something to say on the subject, and perhaps you often heard its general principles enunciated, but the vital importance of the subject justifies any amount of emphasis driving it home into the minds of the people.

PRINCIPLES OF SUCCESS

1—*Work*

At the outset let us put this question to Nature around us. All the "books in running brooks and sermons in stones" preach with unmistakable accent the gospel of continuous, incessant work. Light bestows upon us the power of sight. Light gives a mainspring to all beings. Let us see what light is thrown on the question by light itself. Rama will take for illustration the ordinary light—the lamp. The underlying secret of a lamp's lustre and splendour is that it spares not its wick and oil. The wick and oil or the little self is being constantly consumed and glory is the natural consequence. There it is, the lamp says, spare yourself and you will be immediately extinguished. If you seek ease and comfort for your bodies and waste your time in sensual pleasures and luxury, there is no hope for you. Inactivity, in other words, would bring death to you, and activity and activity alone is life. Look at the stagnant pond and the running stream. The crystal water of the rustling river is ever fresh, clear, drinkable and attractive. But on the other hand see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, the constant motion of a river. There is no hope for a man who would waste his wick and oil by preserving it from consumption. Follow the policy of a river, ever progressing, ever assimilating, ever adapting itself to the environments

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and ever performing work. Work, ever performing work is the first principle of success.

From good to better daily self-surpassed.

If you work on this principle, you will see that "It is as easy to be great as to be small."

2—*Self-Sacrifice*

Everybody loves white objects. Let us examine the cause of their being the objects of universal love. Let us account for the success of the white. The black objects are everywhere hated, discarded and rejected, and let us take this fact as it is and account for it. Physics tells us the reality of the phenomenon of colour. Red is not red, green is not green, black is not black, and all is not what it seems. The red rose gets its lovely colour by reflecting or throwing back that colour. The other colours in the Sun's rays are entirely absorbed by the rose and nobody attributes those colours to the rose. The green leaf absorbs all other colours in light and appears fresh and green by the every colour which it denies to itself and throws back. Black objects have the property of absorbing all colours and reflecting no light. They have no spirit of sacrifice in them and no charity. They do not renounce even a single ray. They do not throw back even an iota of what they receive. Nature tells you that black, black like coal shall he appear who refuses to give unto his neighbours what he receives. *The way to receive is to give.* The secret of appearing white is the total renunciation—to throw back instantaneously on your neighbours all that you receive. Acquire this virtue of white objects and you must be successful. What does Rama mean by white? Europeans? Not Europeans alone, the white mirror, the white pearl, the white dove, the white snow, all the emblems of purity and righteousness stand as your great teachers. Imbibe, therefore, the spirit of sacrifice and reflect unto others all that you receive. Have no recourse to selfish absorption and you must be white. A seed in order that it may bud forth into a tree must perish itself. Fruition is thus the final result of

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complete self-sacrifice. All teachers will bear Rama out in the statement that the more we impart the light of knowledge, the more we receive.

3—*Self-Forgetfulness*

Students know that when they are speaking in their literary societies, the moment the idea "I lecture" comes into prominence within their mind, the speech is marred. Forget your little self in work and entirely throw yourself into it, you will succeed. If you are thinking, become thought itself, you shall succeed. If you are working, become work itself, and thus alone you shall succeed.

When shall I be free?
When 'I' shall cease to be.

Here is a story of two Indian Rajputs who went to Akbar, the great Moghal emperor of India and sought employment. Akbar inquired about their qualifications. They said they were heroes. Akbar asked them to prove their statement. Both drew out their daggers from the scabbards. There the two lightning flashes shone in Akbar's court. The flash of the dagger was symbolic of their inner heroism. Immediately the two lightning flashes joined the two bodies. Each kept the point of his dagger on the other's breast, and both gave proofs of their heroism by running through the breast their daggers with stoic calmness. The bodies fell, spirits met and they were proved heroes. Rama points not to the story which is shocking in this advanced age, but to the moral it teaches. The moral is, sacrifice your little self, forget it in the performance of your work, and success must be yours. It cannot be otherwise. "Cannot" Rama says; the desire for success must die in your work before achieving success.

4—*Universal Love*

Love is another principle of success. Love and be loved, that is the goal. The hand in order to live must love all the members of the body. If it isolates itself and thinks 'why should the whole body profit by my earnings',

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there is no help for the hand, it must die. For in order to be consistent in its selfishness, the hand should not put into the mouth the meat and drink that were secured by dint of the hand's labour alone whether at the pen or at the sword, etc., and should rather inject into its own skin all sorts of nourishing food, thus excluding the other organs from sharing the fruits of its labour. True, this injection or sting of a wasp or bee may make the hand fat, but all that fatness does more harm than good. Swelling is not improving and the sore hand is sure to die by its selfishness. The hand can flourish only when it realizes in practice the identity of its self with the Self of all other organs of the body and does not alienate its own good from the good of the whole body.

Cooperation is nothing but superficial manifestation of love. You hear so much about the utility of co-operation, and Rama needs hardly enlarge upon it. Let that cooperation proceed from your innate love. Be love and you are successful. A merchant who does not look upon his customers' interests as his own, cannot succeed. In order to prosper he must love his customers. He is to observe them with his whole heart.

5—*Cheerfulness*

Another factor that plays a very important part is Cheerfulness. You, dear brothers, are cheerful by nature. Rama rejoices to see the smiles on your blooming faces. You are the smiling flowers. You are the laughing buds of humanity. You are the personification of cheerfulness. So what Rama wishes to point to you is to keep up this feature of your life till the end of time. Now let us see how it can be preserved

Be not anxious as to the reward of your labours, mind not the future, have no scruples, think not of success and failure. Work for work's sake. Work is its own reward. Without dejection at the past and without anxiety as to the future—work, work, work in the living present. This spirit will keep you cheerful under all circumstances. To a living seed must be attracted by

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an inviolable law of affinity all that it requires of air, water, earth, etc., to fructify. So does Nature promise every kind of help to a cheerful active worker. "The way to more light is the faithful use of what we have." If in a dark night you are to travel a distance of twenty miles and the light in your hand shows only upto ten feet, think not of the whole way being unilluminated, but walk up the distance that is already lighted; and ten more feet will of themselves be illuminated. You will not find a spot in the dark. So a real, earnest worker by a necessary law encounters no obscure ground in his course. Why then damp our cheerful spirits by uneasiness about the future? Falling suddenly into a lake persons who do not know how to swim, can save themselves by simply preserving their equanimity. The specific gravity of man being less than that of water, he will keep floating on the surface. But ordinary human beings lose their balance of mind and by their very struggle to float get drowned. So oftentimes the very unrest for the future causes failure.

Let us see the nature of thought which clings to the future and runs after success. It is like this. A man goes to catch his own shadow. Let him run till the end of time, never, never will he be able to catch it. But let him turn his back upon the shadow and face the Sun, then lo! the same shadow begins to run after him. The moment you turn your back upon success, the moment you cease to think of the consequences, the moment you concentrate your energy in your present duty, the same instant success is with you, nay, dogging you. Hence follow not success, make not success your goal, then and then only success will seek you. In a court of justice the magistrate need not invite the parties, the lawyers and the orderlies, etc., to make his court, but let the magistrate sit on the throne of justice by himself and the whole panorama opens of itself before him. So it is, dear friends, be at your own place in profound cheerfulness and all that you require for success will lay itself at your feet.

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6—*Fearlessness*

The next point that Rama will urge upon your attention and will exhort you to verify by your own experience is fearlessness. Lions may be tamed by a single glance, enemies may be pacified by a single look, victory may be won by a single dash of fearlessness. Rama has roamed in dense valleys of the Himalayas. Rama has met tigers, bears, wolves and venomous animals. No harm was done to Rama. The wild beasts were looked straight in the face, glances met, the fierce animals were outscared and the so-called terrible creatures sulked away. Thus it is, be fearless and none can harm you.

Perhaps you have seen how a pigeon in the sight of a cat shuts his eyes, perhaps thinking that the cat does not see him because he does not see the cat. What happens? The cat pounces upon the pigeon and the pigeon is devoured up. Even a tiger is tamed by fearlessness and even a cat eats him up who fears.

You might have seen how a trembling hand can never successfully pour a liquid from one vessel into another. It is sure to be spilt. But how easily the steady, fearless hand can handle the dear liquid without spilling a drop. There is Nature once again teaching you in unsurpassed eloquence.

Once a Punjabee sepoy was down with some fell disease on board of a ship, and the doctor passed the capital sentence of throwing him over board. Doctors! these doctors sometimes pass capital sentences. The sepoy came to know of it. There are flashes of fearlessness even in ordinary beings when brought to bay. He sprang up with unbounded energy and became fearless. He went straight to the doctor and pointing his pistol towards him said, "Am I ill? Do you say so? I will shoot you." The doctor immediately gave him a certificate of health. Despair is weakness, avoid it. The whole strength comes from fearlessness. Mark the word fearlessness, be fearless.

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7—*Self-Reliance*

Last but not the least, nay, the vital principle or the very keynote of success is self-reliance, self-dependence. If anybody ask Rama to give his philosophy in one word, he would say "self-reliance," the knowledge of Self. Hear, O man! Know thyself. True, literally true it is when you help yourself, God must help you. Heaven is bound to help you. It can be proved, it can be realized that your very Self is God—the Infinite, the Omnipotent. Here is a reality, a truth waiting to be verified by experiment. Verily, verily depend upon yourself and you can achieve anything. Nothing is impossible for you.

The lion is the king of the forest. He depends upon his own self. He is bold, strong and the conqueror of all difficulties, because he is in himself. Elephants when first seen in India were aptly called by the Greeks "moving mountains," are always afraid of their enemies. They always live in groups and employ sentinels to keep watch over them when they sleep and none of them relies on himself or his own capabilities. They regard themselves to be weak and the law is that they must be weak. The one daring dash of the lion intimidates them and the whole group of elephants is bewildered—whereas a single elephant, the moving mountain may trample scores of lions to death under his feet.

A highly instructive story is told of two brothers who equally shared their inherited property but after some years one was reduced to indigence and the other multiplied his fortune by tens. The answer to the question "why and how" put to the one who became a millionaire was that his brother always said, "Go, go," while he himself always said, "Come, come." The meaning is that one used to order his servants, "Go, go, and do this" while he himself was always lying on his feather-stuffed cushions; and the other was always up on his feet and at his work, and called his servants for help, "Come, come, and do this." One depended upon his own power and the servants, and riches multiplied; the other ordered his servants, "Go,

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go." They went away, but fortune also obeyed his command, "Go, go," and thus he was left alone. Rama says, "*Come, brothers, come, and share Rama's success and happiness.*"

So it is, brothers, friends and countrymen! Man is the master of his own destiny. If the people of Japan give Rama more opportunities to convey his thoughts to them, it can be shown that there is no rational ground whatsoever for putting faith in myths and fables and placing our centre outside ourselves. Even a slave is a slave because he is free. Out of freedom we are prosperous, out of our own freedom we are suffering, out of our own freedom we are enslaved. Then why should we grumble and croak, and why not make use of our real freedom to free ourselves physically and socially?

The religion that Rama brings to Japan is virtually the same as was brought centuries ago by Buddha's followers, but the same religion requires to be dealt with from an entirely different standpoint to suit it to the needs of the present age. It requires to be blazoned forth in the light of Western Science and Philosophy. The essential and fundamental doctrines of Rama's religion may be put in the words of Goethe—

> I tell you what's man's supreme vocation,
> Before Me was no world, 'tis My creation.
> 'T was I who raised the Sun from out the sea.
> The Moon began her changeful course with Me.

Realize that once and you are free this moment. Realize that once, and you are ever successful. Realize that once, and the very dingy dungeons are converted on the spot into blessed *Elysium*.

Om! Om! Om!

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THE SECRET OF SUCCESS

Lecture delivered on January 26, 1903, in the Golden Gate Hall, San Francisco, America.

(This lecture is much more developed than the short discourse delivered in Tokyo.)

My own Self in the form of ladies and gentlemen,

Three boys were given one five cent piece by their master to share equally among themselves. They decided to purchase something with the money. One of the boys was an Englishman, the other a Hindu and the third a Persian. None of them fully understood the language of the other, so they had some difficulty in deciding what to buy. The English boy insisted on purchasing a watermelon. The Hindu boy said, "No, no, I would like to have a *nimbuvana*." The third boy, the Persian said, "No, no, we must have a *tarbooz*." Thus they could not decide what to buy. Each insisted upon purchasing the thing which he preferred disregarding the inclinations of the others. There was quite a wrangle among them. They were quarrelling and walking through the streets. They happened to pass a man who understood these three languages—English, Persian and Hindustani. That man was amused over their quarrel. He said he could decide the matter for them. All the three referred to him and were willing to abide by his decision. This man took the five cent piece from them and asked them to wait at the corner. He himself went out to the shop of a fruitseller and purchased one big watermelon for the five cent piece. He kept it concealed from them and called them one by one. He asked first the English boy to come and not allowing the young boy to know what he was doing, he cut the watermelon into three equal slices, took out one part, handed it to the English boy and said, "Is not that what you wanted?" The boy was highly pleased; he accepted

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it cheerfully, gratefully, and went away frisking and jumping, saying that it was what he wanted. Then the gentleman called the Persian boy to approach him and handed him the second piece and asked him if that was what he desired. Oh, the Persian boy was highly elated and said, "This is my *tarbooz*! This is what I wanted!" He went away very merry. Then the Hindu boy was called, the third piece was handed to him and he was asked if that was the object of his desire. The Hindu boy was well satisfied. He said, "This is what I wanted; this is my *hindwana*." Why was the quarrel or quibble caused? What is it that brought about the misunderstanding among the lads? The mere names. The mere names, nothing else. Take off the names, see behind the veil of names. Oh! there you find that the three different names—*watermelon*, *tarbooz* and *hindwana*—imply one and the same thing. It is one object which underlies them all. It may be that the Persian *tarbooz*, the watermelon that grows in Persia, is slightly different from the watermelon they have in England, and it may be that the watermelons of India are slightly different from the watermelons of England, but in reality the fruit is the same. It is one and the same thing. Slight differences can be ignored.

Just so is Rama highly amused at the quibbles, quarrels, misunderstandings and controversies between different religions; Christians fighting Jews, Jews conflicting with Mohammadans, Mohammadans combating the Brahmanas, Brahmanas finding fault with the Buddhists, and the Buddhists returning the compliment in a similar manner. It is highly amusing to see such quarrels. The cause of those quarrels and misunderstandings is chiefly in names. Take off the veil of names, strike out the curtain of names, see behind them, look at what they imply, and there you will not find much difference.

Rama oftentimes uses the word "*Vedanta*," a name. It is this name which makes some people prejudiced against hearing anything from Rama. One man comes and he preaches in the name of Buddha; many people do not like to hear him, because he brings to them a name which

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is not agreeable to their ears. Be more considerate, please. In the twentieth century it is high time to rise above names. What Rama brings to you or what anybody else brings to you, take it on its own merits. *Be not confounded by names, be not misled by names. Examine everything by itself, see if it works.*

Accept not a religion because it is the oldest, its being the oldest is no proof of its being the true one. Sometimes the oldest houses ought to be pulled down and the oldest clothes must be changed. The latest innovation, if it can stand the test of reason, is as good as the fresh rose bedecked with sparkling dew. Accept not a religion because it is the latest. The latest things are not always the best, not having stood the test of time. Accept not a religion on the ground of its being believed in by a vast majority of mankind, because the vast majority of mankind believes practically in the religion of Satan, in the religion of ignorance. There was a time when the vast majority of mankind believed in slavery, but that could be no proof of slavery being a proper institution. Believe not in a religion on the ground of its being believed in by the chosen few. Sometimes the small minority that accepts a religion is in darkness, misled. Accept not a religion because it comes from a great ascetic, from a man who has renounced everything; because we see that there are many ascetics, men who have renounced everything, and yet they know nothing, they are veritable fanatics. Accept not a religion because it comes from princes or kings, kings are often enough spiritually poor. Accept not a religion because it comes from a person whose character was the highest; oftentimes people of the grandest character have failed in expounding the truth. A man's digestive power may be exceptionally strong and yet he may not know anything about the process of assimilation. Here is a painter. He gives you a lovely, exquisite, splendid work of art, and yet the painter may be the ugliest man in the world. There are people who are very ugly and yet they promulgate beautiful truths. Socrates was such a man. There was Sir Francis Bacon, not a very moral man, not

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of over-fine character and yet he gave to the world "*Novum Organum*", and was the first to teach Inductive Logic; his philosophy was sublime. Believe not in a religion because it comes from a very famous man. Sir Isaac Newton is very famous, and yet his emissory theory of light is wrong, his rate or proportion at which a flowing quantity increases its magnitude, method of fluxions (Newtonian calculas) does not come up to the Differential System of Liebnitz. Accept a thing and believe in a religion on its own merits. Examine it yourself. Sift it. *Sell not your liberty to Buddha, Jesus, Mohammad or Krishna.* If Buddha taught that way or Christ taught this way, or if Mohammad taught in some other way, it was all good and all right for them; they lived in other times. They mastered their problems; they judged by their own intellects; it was so grand of them. But you are living today you shall have to judge and criticize, and examine matters for yourselves. Be free, free to look at everything by your own light. If your ancestors believed in a particular religion, it was perhaps very good for them to believe in that, but now your salvation is your own business, your redemption is not the business of your ancestors. They believed in a particular religion which may or may not have saved them, but you have to work out your own emancipation. Whatever comes before you, examine it *per se*, examine it by yourself, not giving up your freedom. To your ancestors only one particular religion may have been shown; to you all sorts of truths, all sorts of religions, all sorts of philosophies, all sorts of sciences are being demonstrated. If the religion of your ancestors is yours on the ground of its being laid before you, so is the religion of Buddhism yours on the ground of its being placed before you, so is Vedanta yours on the ground of its being put before you.

Truth is nobody's property; truth is not the property on Jesus; we ought not to preach it in the name of Jesus. Truth is not the property of Buddha; we need not preach it in the name of Buddha. It is not the property of Mohammad; it is not the property of Krishna or anybody.

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It is everybody's property. If anybody basked in the Sun's rays before, you can bask in the Sun today. If one man drinks the fresh waters of the spring, you can drink the same fresh water. Such should your attitude be towards all religions. Nobody in his heart of hearts would hesitate to divest his neighbours of his worldly possessions, but is it not strange that when our neighbours offer us most willingly their spiritual or religious treasures which are admittedly far superior to worldly riches, we instead of cheerfully accepting stand up in arms against them? Rama brings Vedanta to you, not with the intention of nicknaming you Vedantins, no. Take all that, assimilate it, make it your own, you may call it Christianity—names are nothing to us. Rama brings to you a religion which is not only found in the Bible and in the most ancient Scriptures but also in the latest works on Philosophy and Science. Rama brings you a religion which is found in the streets, which is written upon the leaves, which is murmured by the brooks, which is whispered in the winds, which is throbbing in your own veins and arteries; a religion which concerns your business and bosom; a religion which you have not to practise by going into a particular church only; a religion which you have to practise and live in your everyday life, about your hearth, in your dining room; everywhere you have to live that religion. We might not call it Vedanta, we might call it by some other name—the term Vedanta simply means the fundamental truth; the Truth is your own, it is not Rama's more than yours, it does not belong to the Hindu more than to you. It belongs to nobody, everybody and everything belongs to it.

We will see now how it is that this Vedanta makes our way smooth and our undertakings so pleasant in this life. We shall take up Practical Vedanta today, in other words, the Secret of Success. The secret of success is Vedanta put into practice. Practical Vedanta is the secret of success. Every science has its corresponding art, and we shall take up today that phase of Vedanta which is more Art than Science—the Practical Vedanta.

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Some people say that Vedanta teaches pessimism, Vedanta teaches hopelessness; it teaches idleness, laziness. Rama requests those people to keep their logic with them and not to sell their intellect to others; keep it to themselves and see whether the teachings of Vedanta lead to life, energy, power, success or something else. Ask not whether the Indians live it or not. Rama tells plainly that it is not the exclusive property of the Indians, it is everybody's property. It is your own birthright. The Americans in business-life live it more and thus they are successful in the line; the Indians in practice do not live it to the same extent as the Americans do, thus they are backward from the material standpoint.

Rama brings you no perverted Vedanta, but the real Vedanta from the fountainheads of Nature. Apply your logic and bring your reason to bear upon the subject; and you will see how wonderful Vedanta is and how it leads us to success in every department, how everybody despite himself must drift along the line of Vedanta and obey its dictates.

The Secret of Success is manifold. There are phases of the secret. We shall take these principles one by one and find out their relation to Vedanta as expounded in the Hindu Scriptures.

First Principle—Work

It is an open secret that work, attack, persistent application is the secret of success.

"Hammer on! hammer on!" is the first principle of success. Without work you can never succeed. A lazy man is bound to perish in the "struggle for existence", he cannot live, he must die. Here presents a question most commonly raised against Vedanta. How can you reconcile continuous labour with the unaffected, impersonal, pure nature of Self or *Atman*, as demonstrated by Vedanta? Does not Vedanta lead to laziness and inaction by inculcating the realization of rest and peace of Divine Self and by preaching renunciation? This

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objection is due to the terrible misunderstanding of the nature of work or renunciation.

What is work? Intense work, according to Vedanta, is rest. Here is a paradoxical statement, a startling statement, "Work is rest." All true work is rest. That is what Vedanta preaches. The greatest worker, when he is at the height of his work, when he is doing his best, mark him. In the eyes of others he is engaged in strenuous efforts, but examine him from his own standpoint, he is no doer. Just as in the eyes of distant observers, the rainbow contains beautiful colours, examine it on the spot, there are no colours of any kind present therein. The hero in war, say Napoleon or Washington or anybody, when he is fighting, doing his best, look at him. The body works automatically, as it were, the mind is absorbed in the work to such a degree that "I am working" is entirely gone, the small enjoying ego is absolutely lost, the credit-seeking little self is absent. This incessant work unwittingly leads you to the highest *yoga*.

Vedanta wants you to rise above the little self, the small ego through intense work. Let the body and mind be continuously at work to such a degree that the labour may not be felt at all. A poet is inspired when he is above the idea of the little self or ego, when he has no thought of "I am writing poetry". Ask anybody who has had the experience of solving difficult problems in Mathematics, and he will tell you that only then are problems solved and difficulties removed when the idea "I am doing this" is entirely absent; and the more a man can rise above the little ego or the small self, the more glorious works come out of him.

Thus does Vedanta teach rising above the little ego by dint of earnest work and losing everything in the real indescribable principle which, according to Vedanta, is the real Self, *Atman* or God. When a thinker, philosopher, poet, scientist or any worker attunes himself to a state of abstraction and rises to the heights of resignation to such a degree that no trace of personality is left in him, and Vedanta is practically realized, then and then only does

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God, the Master Musician, take up in His own hands the organ or instrument of his body and mind and send forth grand vibrations, sweet notes, exquisite symphonies out of him. People say, "Oh, he is inspired!" whereas there is no *I* or *me* in him, no doing, no enjoying traceable from his standpoint. This was realizing Vedanta in practical life. Thus all success flows from Vedanta being unknowingly put into practice.

There is no necessity of your retiring into the forests and pursuing abnormal practices to realize *Vedantic yoga. You are the father of yoga Shiva himself, when you are lost in activity or merged in work.* According to Vedanta the body is not your Self, do you not see that you are at the height of glory, at your very best, only when in practice you realize this truth, and the body and mind become to you non-existent by virtue of intense exertion?

What work is, will be explained by a lamp or light. Take a gas or oil lamp. The light is so glorious, so dazzling, so splendid, brilliant and bright. What is it that lends glory and lustre to the lamp? It is denying the ego through constant work. Let the lamp try to spare its wick and oil, the lamp will be dark, all failure, no success. In order that there may be success, the lamp must burn, must not spare its wick and oil. That is what Vedanta preaches. In order that you may have success, in order that you may prosper, you must through your acts, by your own everyday life, burn your own body and muscles, cremate them in the fire of use. You must use them. You must consume your body and mind, put them in a burning state; crucify your body and mind; work and work and then will light shine through you. All work is nothing else but the burning of your wick and oil; in other words, all work is nothing else but making your body and mind illusions, practically nothing from the standpoint of your own consciousness. Rise above them and that is work.

All true work is accomplished when we rise above it. Once there came two brave Hindu brothers to the court of Akbar, the great, an emperor of India. They requested

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to be employed by the king. The king inquired about their qualifications. They said they were heroes. The king asked them to give a proof of their heroism. In Akbar's court they stood face to face; off flashed their shining daggers, sharp-pointed daggers. Each of them placed the sharp end of his dagger against the breast of his brother. Cheerfully and smilingly they ran to each other. Their hands were steady, and the daggers were piercing through the bodies, but unflinchingly and calmly they approached each other, no swerving, no hesitating; their souls united in heaven, their bodies met on earth and fell bleeding on the ground. A very queer proof of their heroism was given to the king. That is an illustration of the fact that true work is accomplished only when the self-asserting worker is sacrificed. Bees have to put their lives into the sting they give. "*The man who is his own master knocks in vain at the doors of poetry,*" says Plato.

Thus all prosperity and success come by living Vedanta in practice. Incessant work, incessant labour is the greatest *yoga* for a man of the world. You are the greatest worker to the world when to yourself you are no worker.

Again in what mood and mode does successful work become natural for us? It is very easy to say, "Work, work;" but it is very hard to work. Everybody wants to become the greatest painter, everybody wants to become a great musician, but everybody does not become what he wants. What is it that disposes you to inaction? What is it that makes you enjoy labour? Have you not found that oftentimes when you wished to work, you could not? Have you not observed that sometimes you did not like to labour and yet was splendid work done? Have you not marked that there is something higher which governs your working capacity? How often a man wakes up in the morning and finds himself in a peculiar mood, a mood which is indescribable, in perfect harmony with Nature; he takes up his pen and from his pen flows magnificent poetry or philosophy. A painter tries to paint a beautiful picture but he cannot, despite all his struggles. He rises one morning and finds himself inspired, as it

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were, and there he draws beautiful works of art. Is it not so?

Thus we see that there is something higher which puts all your working powers at their best. If you avail yourself of that higher mood, you can always keep yourself at your best and the work through your hands will be perfect, most beautiful. That higher mood or that higher secret Vedanta lays before you; it is nothing else but being in perfect harmony with the universe, being in tune with the divinity, practically living in the true *Atman* or God within you and being raised above the little ego or selfish desires. Thus can work become wonderful by availing yourselves of the secret of all light or power within you.

An artist or painter goes into the street, and there he sees many faces; the eyes of one person charm him, those eyes are unconsciously stored up in his mind; he meets another person and the chin of that person impresses him, he stores up that chin in his mind; the eyes taken from one person and the chin stolen from another. Another man comes to his shop to purchase a picture. A picture is sold to that man, the customer goes away with the picture, knows not that he has left his hair behind in the mind of the artist. Then comes another man who wants the painter to do something for him; the painter does that something for him but he snatches the remarkable ears from this man and so impersonally the mind of the painter is at work. While the painter is appropriating the eyes, chin, nose, etc., of different people, he is not living in the idea that he is taking these, but impersonally, unconsciously, this work is being done. After a few days the painter sits in his studio before the canvas. He wants to produce a striking portrait, and there the eyes of one person, the remarkable nose of another person, the attractive hair of another, all these are blended into one painting, and the artist brings out a most magnificent piece of work, a picture which excels all the originals. How was this beautiful work of art done? Was this work personal? No, the work was impersonal. All this work was done by living continually in a mood free from egotistical, selfish

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taint, above the "I am doing" mood. Let the artist suffer from hatred or cupidity, oftentimes miscalled love; the watch of his mind becomes magnetized, remains no longer in working order, he is deranged or out of gear. The impersonal tone of his mood is lost, he is hypnotized into selfishness, the serene mood has disappeared, the Vedanta spirit which keeps us in touch with the All is replaced by limiting attachment or repulsion, and no longer can the artist's mind do the impersonal work of abstracting from the features of this man or that. The practical Vedanta is gone, and gone with it is the master-power of producing exquisite work of art.

Thus you see that the more your work becomes impersonal and the more you rise above "I am doing," the more you renounce the proprietary, copyrighting spirit, and the more you leave behind the accumulating, favour-currying spirit, the more you deny your unreal apparent self, the better will your work be. Vedanta requires you to work for its own sake. In order that your work should be success, you should not mind the end, you should not care for the consequences or the result. Let the means and the end be brought together, let the very work be your end. Vedanta wants you to be at rest in your inner Self. Let the inner Soul be at rest and the body be continually at work, the body subject to the laws of dynamics being in action, and the inner Self always at statical rest. It is our selfish restlessness that spoils all our work. Follow work for the sake of peace or *nirvana* connected with it.

Second Principle—Unselfish Sacrifice

There was a quarrel between a pond and a river. The pond addressed the river thus : "O river, you are very foolish to give all your water and all your wealth to the ocean; do not squander your water and wealth on the ocean. The ocean is ungrateful, the ocean needs it not. If you go on pouring into the ocean all your accumulated treasures, the ocean will remain as salty as it is today, the ocean will remain as bitter as it is today, the brine of the sea will not be altered. 'Do not throw pearls before

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the swine.' Keep all your treasures with you." This was worldly wisdom. Here was the river told to consider the end, to care for the result and regard the consequences. But the river was a Vedantin. After hearing this worldly wisdom the river replied, "No, the consequence and the result are nothing to me; failure and success are nothing to me; I must work because I love work; I must work for its own sake. To work is my aim, to keep in activity is my life. My Soul, my real *Atman* is energy itself. I must work." The river went on working, the river went on pouring into the ocean millions upon millions of gallons of water. The miserly economic pond became dry in three or four months; it became putrid, stagnant, full of festering filth but the river remained fresh and pure, its perennial springs did not dry up. Silently and slowly was water taken from the surface of the ocean to replenish the fountainheads of the river; monsoons and trade winds invisibly, silently and slowly carried water from the ocean and kept the river source fresh for ever.

Just so Vedanta requires you not to follow the sophistic policy of the pond. It is the small selfish pond that cares for the result, "What will become of me and my work?" Let your work be for work's sake; you must work. Your work should be your goal and thus Vedanta frees you from fretting and worrying desires. This is the meaning of freedom from desires which Vedanta preaches. Worry not about the consequences, expect nothing from the people, bother not about favourable reviews of your work or severe criticism thereon. Care not whether what you are doing will tell or not; think nothing of that. Do the work for its own sake. This way you have to free yourself from desire; you have not to free yourself from work, but you have to free yourself from yearning restlessness. This way how splendid does your work become. The most effective and best cure for all sorts of distracting passions and temptations is work. But that would be only a negative recommendation. The positive joy that accompanies faithful work is a spark of *Salvation,* unconscious Self-realization. It keeps you pure, untainted,

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and one with Divinity. This happiness is the highest and surest reward of work. Corrupt not this health-bringing, heavenly treasure by setting your heart on selfish motives for work. Sordid ambitions and petty hankerings retard rather than accelerate our progress; outward and concrete allurements are detrimental rather than beneficial to our efficiency of labour. No prize or appreciation can be more benign or salubrious than the immediate joy which accompanies earnest action. Follow, then, action to realize the renunciation, religion or worship it involves, and be not led by the childish frivolities it promises. Feel no responsibility, ask for no reward. Now here should your goal be. People say, "First deserve and then desire." Vedanta says, "Deserve only, no need of desiring." "A stone that is fit for the wall will never be found in the way." If you deserve, by an irresistible Divine Law, everything will come to you. If there is a lamp burning, the lamp should go on burning, the lamp need not send any invitations to the moths; moths will flock to the lamp of their own accord. Where there is a fresh spring, people of their own accord will be drawn to it; the spring need not care a straw for the people. When the moon rises, people will be drawn out of themselves to enjoy the moonlight. Attack! Attack! Hammer on! Hammer on! Work, work so as to realize the nothingness of the body and the supreme reality of the true Self. Thus at the height of apparent activity you will taste *Nirvana* and *Kaivalya,* and when in this way you have suffered your personality and ego to be raised on the *cross of labour,* success will seek you and there will be no scarcity of people who will come and appreciate. People did not accept Christ so long as he was alive; he must be crucified before he is worshipped. 'Truth crushed to earth shall rise again.' No seed can spring up and multiply without suffering destruction as to its form and appearance. So the second essential to success is sacrifice, crucifying the little self, renunciation. Misunderstand not that word "renunciation." Renunciation does not mean asceticism.

Everybody wants to be white, dazzling, brilliant, bright.

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How can you become glorious? Why are objects white? Just look at the white objects. What makes them so white? Science tells you that the secret of whiteness is renunciation, nothing less. The seven colours in the rays of the Sun impinge upon different objects. Some objects absorb and retain most of these colours and project back only one. Such objects are known by the very colour they throw back or deny to themselves. You call that rose pink, but that is the very colour which does not belong to the rose. The colours it has absorbed, which are really in it, are the colours you do not attribute to the rose. How strange! The black objects absorb all the colours in the rays of the Sun. They give out no colour, they renounce nothing, they throw back nothing, and they are dark, black. The white objects absorb nothing, claim nothing, they renounce everything. They do not try to keep selfish possession. They have not a proprietary spirit and thus they are white, dazzling, bright, brilliant.

Similarly if you want to become glorious and prosperous, you shall have to rise in your heart of hearts above the selfish, proprietary spirit. You must rise above that. Be always a giver, a free worker; never throw your heart in a begging, expecting attitude. Get rid of the monopolizing habit. Why should you lay exclusive claim to the air in your lungs? That air is everybody's property. On the other hand when you cease to appropriate the small quantity of air in your lungs, you find yourself heir to all the atmosphere, unlimited become your resources; breathe in the oxygen of the universe. Be not vain, be not proud. Never feel that anything belongs to your little self; it is God's, your real *Atman's*. Take the case of Sir Isaac Newton. How was it that he became so bright, brilliant, glorious in the eyes of the world? At the time of his death, the spirit in which he had worked was made known. When complimented on being the greatest man in the world, he replied, "Oh, no! this intellect or this small personality of mine is simply like a little child gathering pebbles on the vast, immense seashore of knowledge." He was yet lying upon the sands,

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gathering pebbles. Thus we see that the unassuming spirit which appropriates or claims nothing, which does not aggrandize the little self, is the spirit which puts your capacity and working powers at their best and this is the characteristic spirit of Vedanta.

You own desires, you have all kinds of desires, and you wish that your desires should be fulfilled; but learn the secret of the fulfilment of desires. How do we raise the window shade? We want the window shade to rise up, but we have to give it a downward pull and let it go and there the window shade ascends. This illustrates the secret of the fulfilment of all your desires. *It is only when you let go the desire that it fructifies.* How are arrows shot? We take up the bow and bend it. So long as we are stretching the string, the arrow does not reach the enemy. You may stretch in ever so hard, the arrow will be with you still. It is only when you let it go that bang flies the arrow to pierce the bosom of your foe. Similarly so long as you keep your desire stretched or go on desiring, willing, wishing and yearning, it will not reach the bosom of the other party; it is only when you let it go that it penetrates the soul of the party concerned. "It is only when you leave me and lose me that you find me by your side." It is only when you cast yourself in a strange, indescribable sentiment which is higher than both of us, that you find me. This is what Vedanta tells you.

Two monks were travelling together. One of them maintained in practice the spirit of accumulation. The other was a man of renunciation. They discussed the subject of possession versus renunciation till they reached the bank of a river. It was late in the evening. The man who preached renunciation had no money with him, but the other had. The man of renunciation said, "What do we care for the body; we have no money to pay the boatman; we can pass away the night even on this bank singing the name of God." The moneyed monk replied, "If we stay on this side of the river, we can find no village, no hamlet or hut, no company, wolves will devour us, snakes will bite us, cold will chill us. We had better ferry

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to the other side. I have money with which tc pay the boatman to ferry us over to the other bank. On that side there is a village; we will live there comfortably." Well, the boatman came over and both of them were ferried across the river to the opposite shore. At night the man who had paid the fare remonstrated with the man of renunciation : "Do you not see the advantage of keeping money? I kept money and two lives were saved. Henceforth you should never preach renunciation. Had I also been a man of renunciation like you, we would have both starved or been chilled and killed on that side of the river." But the man of renunciation answered, "Had you kept the money with you, had you not parted with the money, renounced it to the boatman, we would have died on the other bank. Thus it was the giving up of money or renunciation that brought us safety." "Again," he continued, "If I kept no money in my pocket, your pocket became my pocket. My faith kept money for me in that pocket. I never suffer. Whenever I am in need, I am provided for." This story indicates that so long as you keep your desires in your pocket, there is no safety or rest for you. Renounce your desires, rise above them and you find double peace—immediate rest and eventual fruition of desires. Remember that your desires will be realized only when you rise above them into the Supreme Reality. When you consciously or unconsciously lose yourself in the Divinity, then and then only will the time be ripe for the fulfilment of desires.

Third Principle—Love

Well, the third principle of success is love, harmony with the universe, adaptation to circumstances. What does Love mean? Love means practically realizing your oneness and identity with your neighbours, with all those who come in contact with you. If you are a shopkeeper, unless you realize the interests of your customers to be one with your own, you will make no progress, your work will suffer. If the hand want to be selfish and assert itself as different from the other members of the body and begin

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to argue this way, "Look here, I am the right hand, I do all sorts of labour, why should the whole body partake of what is earned by my sweating drugdery! Should the food earned by my toil be given to the stomach and thence to all other organs? No, no, I will have everything to myself." Then in order to carry into effect this selfish idea, there is no other way for the hand but to take that food and inoculate or inject it into skin. Will that be beneficial to the hand? Will the hand succeed that way? Impossible! Never! Oh yes; one way the hand can become very fat, can exclusively prosper to the envy of all other members of the body; the hand can take a wasp or bee, and get itself stung. Thus the hand will become very fat, very big. Thus and thus alone can the selfishness of the hand be gratified, thus can the selfish philosophy of the hand be carried out. But how undesirable is that! We do not wish that kind of gratification or that kind of success. That is disease.

Similarly remember that all the world is one body. Your body is simply like the hand, one organ simply like the finger or nail. In order that you may succeed, you should not look upon yourself as separate and distinct from the Self of the whole world. In order that the hand may prosper, it must realize that its interests are identical with those of the whole. In other words, the hand must feel and realize that its Self is not confined within the small area beyond the wrist, but must practically feel itself as identical and one with the Self of the whole system. Feeding the Self of the whole is feeding the Self of the hand. Unless you realize this fact, live this truth that you are one with the universe, that you and God are one, you cannot succeed. Deprived of ease, afflicted by disease you are when you stagnate in the slough of separation and division. You are perfect and whole when you realize yourself to be the *Whole* and the All. By feeling this oneness you practically live Vedanta. Infringe upon this divine and sublime truth, break this sacred law in practice and you are bound to suffer for your sacrilege like the silly, selfish hand. Coleridge in his '*Ancient Mariner*', very beautifully

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brings out this truth. So does Byron in his *'Prisoner of Chillon.'* It is proved in these poems that whenever a man falls out of harmony with Nature he suffers; the very moment you realize your unity with fellow-beings, all prosperity is yours:

He prayeth best who loveth best,
Both man, and bird, and beast.
He prayeth well who loveth well,
All things both great and small.

A king went into a forest on a hunting expedition. In the heat of chase the king became separated from his companions. Under the scorching rays of the burning Sun, he felt very thirsty. He found in the woods a small garden. He went into the garden, but being in his sportsman's dress the gardener could not recognize him; the poor village gardener having not seen the king's person before. The king asked the gardener to bring him something to drink, because he felt so very thirsty. The gardener went straight into the garden, took some pomegranates, squeezed out the juice and brought a big cup full of it to the king. The king gulped it down but it did not quench his parching thirst entirely. The king asked him to bring another cup of the pomegranate juice. The gardener went for it. When the gardener had left the king's presence, the latter began to reflect within himself, "This garden seems to be very rich; in a few minutes the man could bring me a large cup full of the fresh juice; a heavy income-tax ought to be levied on the owner of such a flourishing concern, etc., etc." On the other hand the gardener delayed and delayed, did not return to the king even in an hour. The king began to wonder, "How is it that when I first asked him to bring me something to drink, he brought that pomegranate juice in only a few a minutes, and now he has been squeezing out the juice of pomegranates for about an hour and the cup is not full yet? How is that?" After one hour the cup was brought to the king, but not brimful. The king asked the reason why the cup was somewhat empty, whereas he filled the cup so soon at first. The gardener who was a sage replied: "Our king had very

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good intentions when I went out to bring you the first cup of pomegranate juice but when I went out to bring you the second cup, our king's kind, benevolent nature must have changed. I can give no other explanation for such a sudden change in the rich nature of my pomegranates." The king reflected within himself, and lo! the statement was perfectly right. When the king had first stepped into the garden, he was very charatiably disposed to and full of love for the people there, thinking in his mind that they were very poor and needed help but when the old man had brought him one cup of pomegranate juice in so short a time, the king's mind had changed and his views altered. The falling out of tune with Nature on the king's part affected the pomegranates in the garden. The moment the Law of Love was violated by the king, that very moment the trees held back the juice from him.

The story may be true or false. We have nothing to do with it. But truth is undeniable that so long as you are in perfect harmony with Nature, so long as your mind is in tune with the universe and you are feeling and realizing your oneness with each and all, all the circumstances and surroundings, even winds and waves, will be in your favour. The very moment you are at discord with the All, that very moment your friends and relatives will turn against you, that very moment you will make the whole world stand up in arms against you. Understand this divine Law of Love and practise it. Love is a vital principle of success.

Fourth Principle—Cheerfulness

The fourth principle of success is self-possession or cheerfulness. And how is self-possession or cheerfulness kept up? It is very easy to say, "Be cheerful, be calm, be collected." But how difficult it is to remain cheerful, calm and collected under all circumstances! By simply laying down the law you cannot be cheerful. You cannot do anything by artificial rules. How are we then to keep ourselves cheerful? What is it that governs your mood? Vedanta points out that we become moody, cheerless or

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"in blues," we become sad and melancholic, when we descend to the plane of the body, the little self and craving desires. Then only are we unbalanced. We feel our stomach only when it is sick. We feel our nose only when we are suffering from cold. We feel our arm only when it is aching. So we feel our personal ego, little self, or body only when we are spiritually out of order. The engrossing regard for the body and care-creating attention to the personal little ego involves sad spiritual illness. We fall from 'Eden' the moment our bodily weakness makes itself felt. Hurled are we from Heaven the instant we taste of the tree of distinction and difference. But we can regain the 'Paradise lost' by suffering the flesh to be crucified. You can recover your balance and be cheerful the moment you rise above the body, above the little selfish, sordid, paltry, petty clingings.

Thus in order to secure cheerfulness, self-possession, you will have to put into practice the central teaching of Vedanta, the eternal Truth that your true *Atman*, your real Self is the only rigid Reality. The phenomenal worldly circumstances become mobile, malleable and volatile unto you when you are soaked in the stern fact your true *Atman*. I am not the body; all the bodily concerns, connections and ties are mere playthings. They are simply the relations or offices in a theatrical performance. I, as an actor, have one man for my enemy and one man for my friend, another man is my father, someone else my son, but in reality I am neither the son nor the father; the foes and friends are no foes and friends. I am Absolute Divinity. The worldly ties and connections do not concern me. *All relations are mere illusions.* Every actor should well perform his role in the play; but he who takes to heart and applies to his real Self the dramatic part of love or hatred is nothing short of insane. Again the world being but a dramatic show, why should I attach undue importance to the outside forms of duty? If one man is king, why envy him; another a beggar, why despise him?

Honour and disgrace from no condition rise;
Act well your part, there all the honour lies.

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Vedanta inculcates that you should not bother yourself about your surroundings and circumstances. Know the Law and shake off all fear. Here is, suppose, a magistrate. He comes into his court and takes his seat. He finds the parties, clerks, lawyers, servants and other people already waiting for him. The magistrate had not to send for the witnesses, invite the lawyers or go and call the plaintiffs and others. He had not to dust the room, sweep the floor, and fix the table, etc. The very influence of the magistrate puts everything in order just as the very presence of the Sun wakes up all Nature, enlivens rivers, plants, birds, beasts and men. Similarly when you plant yourself firmly in the Truth, when you instal yourself in the position of the disinterested Supreme Judge, your very *Atman*, when your glorious Self shines in its full splendour, all the circumstances, all your surroundings will take care of themselves, everything will be enlivened and put in order in the genial light of your presence. It is related of Rama, the greatest hero of India that when he started to regain Sita, which represents Divine Knowledge, all Nature offered services to him; monkeys, geese, squirrels and even stones, air and water vied with one another to get enlisted on his side. Shine in the glory and majesty of your Self. Away beyond grovelling attachment and degrading hatred, and woe unto the gods and angels if they do not serve you as abject slaves. Why does everybody lackey a child? The little tyrant rides on the strongest shoulders and pulls the hair of laurelled heads. How is that? Why, because the child lives above the circumstances, in Divinity unconsciously.

If you go on doing your duty, if you are faithful to your work, bother not yourself about the outside aids and helps. They are bound to come to you, must come to you. When you make a speech and have anything worth being preserved, bother not yourself about who will come and take it down or who will publish it, etc. Take the seat of a magistrate, be firm in your pristine dignity, never mar your cheerfulness by scruples about the outside matters and external aids.

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If there be felt an itching sensation in any part of the body, the hand automatically reaches that region to scratch. The power or Self which underlies the hand is evidently the same as the power or Self which underlies the place of irritation. Just so bear in mind that the Self in you is the same as the Self in all surroundings or environments and when your mind is in harmonious vibration with this underlying Self Supreme and to you has become the whole world your body, outside aids and helps must fly to you as naturally and spontaneously as the hand runs to the place of sensation.

When we run after our shadow to catch it, the shadow will never be caught ; the shadow will always outrun us. But if we run towards the Sun, turning our back on the shadow, it will dog us. Similarly the moment you turn towards these outside matters and want to grasp them and keep them, they will elude your grasp, will outrun you. The very moment you turn your back upon them and face the Light of lights, your inner Self, that very moment favourable circumstances will seek you. This is the Law.

Most people are turned pale, are driven into the corner by the word "Duty." Duty like a bugbear haunts them, goes on thrashing them, leaves them no rest or time, is always upon them. Such hurrying slaves, nay, machines of "Duty" lose in power what they gain in speed. Allow not the sense of Duty to throw you off the balance or damp your spirits. Remember that all duty is after all imposed on you by yourself. Ultimately you are your own master. You yourself chose your position, offered your services and created your superiors. Again if you need their money, they require your services just as much. The terms are of equality, the action and reaction being equal. You serve your own will and of nobody else. Your present surroundings are created by yourself, the little world of relations is your own workmanship, your future will be your own doing. You are the master of your own destiny. Know that and rejoice, be cheerful.

We build our future thought by thought
For good or bad and know it not.

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Thought is another name for fate;
Choose, then, thy destiny, and wait.
Mind is the master of its sphere;
Be calm, be steadfast and sincere;
Fear is the only foe to fear
Let the God in thee rise and say
To adverse circumstance—'Obey'
And thy dear wish shall have its way.

Take to your work, not as a plodding labourer but like a noble prince for pleasure's sake, as useful exercise, as happy play or merry game. Never approach a task in a scared spirit. Be yourself. Realize that kings and presidents are simply your servants. Work as stars work—

Undismayed at all the things about them.
Unaffrighted at the things they see,
These demand not that the things without them
Yield them love, amusement, sympathy.
The exquisite reward of song
Was sung—the self-same thrill and glow
Which to unfolding flowers belong.
And wrens and thrushes know.

Feel no responsibility, ask for no reward. All authority should be subservient to you. You are your own authority. No sense of duty or outside authority should be to you an overshadowing cloud. The order wrought by outside authority may at best be geometrical, but the order which you create yourself will be organic.

Fifth Principle—Fearlessness

We come next to the fifth principle of success, fearlessness. What is fearlessness? No faith in *Maya*, but a living knowledge and a true faith in the real Self. Fear comes to us when we feel ourselves to be the abode of fear or the body; the body is always liable to be eaten by worms of anguish; it is vulnerable and pregnable to all kinds of suffering. The very moment we rise above the little body, we are free from fear. Live as Divinity, live Vedanta, and who can harm you? Who can inflict injury upon you? Fearlessness and Vedanta are inseparable.

How is fearlessness essential to success? This will be illustrated by a fact of personal experience. There came

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five bears at one time in the Himalayan forests face to face with Rama, but they did not molest him at all. Why was it so? Simply on account of fearlessness. Rama was filled with that spirit, "I am not the body, I am not the mind; the Supreme Divinity I am, I am God; no fire can burn me; no weapon can wound me." They were looked straight in the eyes and they ran away. At one time a wild wolf was outstared; at another time a tiger likewise fled. When a cat comes, pigeons close their eyes; they think the cat does not see them because they do not see the cat, nevertheless the cat eats them up. If you are afraid, the cat will eat you up. Have you not noticed that while walking in the suburban quarters, if we betray the least sign of fear, even dogs rush at us and molest? Dogs even will tear us if we fear. But if we are fearless, we can overcome and tame lions and tigers. When we are pouring liquid from one vessel into another, if our hands waver ever so little, the liquid is sure to be spilt. Pour the fluid unhesitatingly, confidently, fearlessly into the receptacle, no drop will be lost.

It is by hesitation and fear that you bring yourself into sad plights. Let nothing disconcert you or take you by surprise. You are the All. Dispel the fear inducing attachment to the body. Is it not a pity that the noise of a trivial fire-cracker or even a small mouse, a rustling leaf, nay, a trembling shadow should startle a full hundred and fifty pounds avoirdupois of wool-clad flesh? *No calamity is ever worse than the dread of the calamity.* You would rather suffer death than harbour fear of death.

Some one says : "No one ever found the walking fern who did not have the walking fern in his mind." If you have love in your mind, you will find love; if you entertain hate, you will meet hate. If you are afraid of detectives and defrauders, you will not miss them. If you expect selfishness and deceit, you shall not be disappointed; from all sides will selfishness and deceit confront you. Fear not then; have holiness and purity in you; you will never come across anything unclean. Life-success and spiritual success must go together. Deluded are they who divorce one from the other.

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Thieves break into a house only when it is unguarded. If the house is kept lighted all the time, they dare not steal into it. Keep in your mind the light of Truth ever ablaze, no devil of fear or temptation will approach you. Believe in the Law Divine. Please make not your life wretched by hanging on worldly wisdom. Timid prudence makes a downright atheist out of you. Why allow the mists and fogs of circumstances to cloud you? Are you not the Sun of suns? Are you not the Lord of the Universe? What vagaries of circumstances are there which you cannot disperse, dispel and evaporate? Far be it from you to consider any menacing surroundings as real in the least. Fearless, fearless, fearless you are.

Sixth Principle—Self-Reliance

The sixth secret of success is Self-reliance. You know the elephant is a much larger animal than the lion. The elephant's body seems to be much stronger than the body of a lion, and yet a single lion can put to flight a whole herd of elephants. What is the secret of the lion's power? The only secret is that the lion is a practical Vedantin and the elephants are dualists. The elephants believe in the body; the lion practically believes not in the body, but in something higher than the body, the spirit. Even though the body of the lion is comparatively very small, the lion practically believes his power to be infinite, his inner force illimitable. The elephants live in groups of forty or fifty, sometimes one hundred or two hundred, and when the elephants go to rest, they always keep one strong elephant as watch and guard. They fear that their enemies may attack and devour them. They know not that a single one of them is capable of destroying thousands of lions, only if he has faith in himself, but the poor tuskers lack faith in the inner Self and the consequent courage.

Thus is self-trust, a fundamental principle of bliss. Vedanta teaches you not to call yourself a grovelling, sneaking, miserable sinner or wretch. Vedanta wants you to believe in your innate power. You are Infinite, God Almighty you are, Infinite God you are. Believe

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that. What an inspiring truth! Believe in the outside and you fail. That is the law.

Two brothers involved in litigation appeared before a magistrate. One of them was a millionaire, the other a pauper. The magistrate asked the millionaire how it was that he became so rich and his brother so poor. He said : "Five years ago we inherited equal property from our parents. Fifty thousand dollars fell to his share and fifty thousand dollars to me. This man, regarding himself as wealthy became lazy (you know some rich people think it beneath their dignity to labour) and whatever work was to be done he entrusted to his servants. If he received a letter, he would give it to his servants and say, 'Go, attend to this business'. Anything that was to be accomplished he told his servants to do. He lolled away his time in ease and comfort—'Eat, drink and be merry.' He would always bid his servants, 'Go, go, attend to this business or that.' Speaking of himself the rich man said : "When I got my fifty thousand dollars, I never committed my work to anybody; when anything was to be done, I would always run to do it myself and I always told the servants, 'Come, come, follow me.' The words on my lips were always 'Come, come,' and the words on the lips of my brother were 'Go, go.' Everything he possessed obeyed his motto; his servants, friends, property and wealth went away, entirely left him. My maxim was 'Come.' Friends came to me, property increased, everything multiplied."

When we depend upon others, we say "Go, go." Everything will go away, and when we rely upon Self and trust nothing but the *Atman*, all things flock to us. If you think yourself a poor, sneaking vermin, that you become and if you honour yourself and rely on your Self, grandeur you win. *What you think the same you must become.*

An inspector came to a school in India. One of the schoolmasters pointing to a student said that he was so bright as to have learned by heart such and such a piece of literature, say, Milton's *Paradise Lost*; he could recite any part of it. The student was presented to the inspector but he had no Vedanta in him. He assumed bashfulness and

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modesty and when asked, "Do you know that piece by heart?" He said, "No sir, I am nothing, I know nothing." Those words he thought to be an indication of modesty, a sign of bashfulness. "No sir, I know nothing; I did not learn it." The inspector asked again, but the boy still said, "No sir, no sir, I do not know it." The master was put out of countenance. There was another boy who did not know the whole book by heart, but he said, "I know it; I think I shall be able to recite any passage you may desire." The inspector put to him a few questions. All the questions were readily answered by the boy; this second boy declaimed passage after passage and secured the prize. No one can ever estimate you at a higher value than you set upon yourselves.

Do not, please, make yourselves cringing, sneaking, miserable creatures. As you think, so will you become. Think yourselves to be God and God you are. Think yourselves to be free and free you are this moment.

A man came into the house of a Vedantin one day and occupied the vacant seat of honour in the absence of the master of the house. When the master of the house was coming back into the room, that intruder put this question, "O Vedantin, let me know what God is, and what man is." Well the sage did not directly answer the question. He simply called his servants and began to talk loud and use harsh language, telling them to turn him out of the house. This peculiar language did the really wise man use. When such unexpected language was employed, the intruder got frightened, he became nervous and left the seat of honour. The wise man occupied the same and then calmly, serenely told him, "Here (pointing to himself) is God, and there (pointing to the other) is man. Had you not been frightened, had you kept your place, had you preserved your balance, had you not been put out of countenance, then you were also God. But the very fact of your trembling, quivering and losing faith in your Godhead makes you a poor vermin." Think yourself to be Divinity, have a living faith in your Divinity and nothing can harm you, nobody can injure you.

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So long as you go on relying and depending upon outside powers, failure will be the result. Trusting upon God within put the body in action and success is assured. If the mountain does not come to Mohammad, Mohammad will go to the mountain. There was a man who was hungry and in order that he might appease his hunger he sat down at a certain place, closed his eyes and began to eat imaginary curry. After a while he was seen with his mouth open, endeavouring to cool his burnt tongue. Somebody asked him what the matter was. He said that in his food there was a very hot chilli. The name is cool, but the thing itself is very hot. Thereupon the bystander remarked, "Oh, poor fellow, if you had to live on imaginary food, then why not select something far sweeter than hot chilli, pepper. As it was your own creation, your own doing, your own imagination, why did you not make a better choice?"

According to Vedanta all the world being but your own creation, your own idea, why think yourself a low, miserable sinner? Why not think yourself a fearless, self-reliant incarnation of Divinity?

Have a living faith in the Truth, a right knowledge of things around you, take all your circumstances at their own worth and realize the spirit to such a degree that this world becomes unreal to you. Don't you know, in Astronomy, while calculating the distances of the fixed stars, this world is looked upon as a mathematical point, as nothing in relation to those stars and planets, a mere cypher? If so, can this earth be anything in contrast with the Supreme Infinite Power, the *Atman*? Realize that, feel that. The Light of lights you are, all glory is yours. Feel that and realize it to such a degree that this earth and name and fame, the earthly relations, and popularity and unpopularity, worldly honour and disgrace, criticism of your foes and flattery of your friends may become meaningless to you. This is the secret of success.

Two men were being carried down by the swift current of the Niagra. One of them found a big log and he caught hold of it with the desire to be saved; the other man found

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a tiny rope thrown down for their rescue by the people on the bank. Happily he caught hold of this rope which was not heavy like the log of wood, and though the rope was apparently very wavering and frail he was saved; but the man who caught hold of the big log of wood was carried off with the log by the rapid current into the yawning grave of surging waters beneath the roaring falls.

Similarly O people of the world, you trust in these outward names, fame, riches, wealth, land and prosperity. These seem to be big like the log of wood; but the saving principle they are not. The saving principle is like the fine thread. It is not material, you cannot feel and handle it, you cannot touch it; the subtle principle, the subtle truth is very fine, but that is the rope which will save you. All these worldly things on which you depend will simply work your ruin and throw you into a deep abyss of hopelessness, anxiety and pain. Beware, beware. Have a strong hold of the Truth. Believe more in the Truth than in outside objects. The law of Nature is that whenever a man believes practically in the outside objects and wealth he must fail. That is the law. Trust in the Divinity and you are safe. Be not dupes of senses.

Rise above hypnotism and suggestions of your neighbours. All your worldly ties and connections hypnotize you into misery and anxiety. Rise above that. Believe in the truth, realize your oneness with the Divinity, and saved you are; nay, Salvation itself ye are.

Far be it from you to regard the world more seriously than the real Self. Do not keep yourself a sensitive, pitiable, limited ego. Let nothing pique you. Attend to business as doctors attend their patients without contacting the disease. Work in the spirit of an unaffected witness, free from all entanglements. Remain immune.

Seventh Principle—Purity

The last but not the least point which guarantees success is Purity. It is true that—"Thought is another name for fate"; what a man thinks that he becomes. But if you begin to think impure thoughts and harbour debasing

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immorality, with the fulfilment of these selfish desires heart-breaking affliction, excruciating suffering and distracting sorrow shall be forced upon you in bargain. Grief shall prey upon your soul. *The fool thinks he enjoys sensuous pleasures, but knows not that in an impure thought or deed, his very vitality is bought, sold and consumde.* The Law of Karma retaliates and baffles you when you want to abuse it for selfish ends. Do not dictate your will to God. Let God's will be done regarding bodily wants. In earthly requirements, let God's will become your will. Feel, feel that you are the very Power Supreme, whose will has shaped the circumstances in the forms they have. Enjoy your poverty as your own work. But if you find yourself led astray by the flesh and caught in the quagmire of carnality, there is the occasion to assert and exert strenuously your giant will to secure and retain God-consciousness. In this country, cupidity is glazed under the holy name of Love. What a mockery! People don't live whole. Abnormal affections and inordinate passions cut and divide their days into patches. It is very seldom that an entire young man speaks. It is always a disabled proper fraction, more correctly, a most improper portion of him that appears in public. One part of him lies with his sweetheart, another with some other object. Love your labour, keep your heart where your hand is. While the feet and hands are warm and working, let your head be cool and collected. Keep your thoughts always at home, centred in the real Self, and never mind the circumstances. Let not the thought of doing good to humanity vex you; why should the world be so poor as to be constantly begging your attention? Let the body go on working for your own Salvation's sake. Ignorant folk keep vainly yearning and praying for light. Why should you desire even that? *The craving for the light keeps you in the dark.* For one minute, cast overboard all desire; chant Om; no attachment, no repulsion, perfect poise, and there your whole being is Light personified. Banish all worldly motives of work. Cast off, exorcise the demons of desires. Make all your work sacred. Rid yourself of the disease of

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attachment or clinging. Attachment to one object detaches you from the All. It is the selfish swinish motives that make your business and life secular. Attend your labour to taste renunciation it unconsciously entails, your work because work keeps you with God above the body or little self. Work minus desire is a synonym for the highest Renunciation or worship. Why should you have any motive for work? Ignorant wretches believe that objects accomplished bring more happiness than the work itself. The blind knows not that no result can bring more happiness than the work itelf. *Happiness lives clothed in the garb of work.* You can have your success always with you. This way does the wide world become your holy temple and your whole life one continuous hymn! What care have you for the effect? Far be it from you to worry about salary or pay. If you get no proud position, let not glaring vanity prevent you from sweeping the streets. Hesitate not to do the duty that lies next to your hand. It is no self-respect to shun the work not sanctioned by fashion. True self-respect is respect for the real Self, the God within. Body-respect is the opposite pole of virtue, the shortest cut to perdition. When you are ready to extend your hands to any labour, the noblest offices and the most respectable occupations will stretch their hands to receive you cordially. That is the Law. If you do not shrink and curl up from God indwelling in labour, *God will not be outdone in courtesy.* Light will shine through you despite yourself. Believe not in the applause or censure of mankind. All that simply misleads and deceives you. Your Heaven is within you. You play the part of an impure, unchaste adulterer when you stoop down to indulge in so-called outside objects of pleasure. Tell to the external enjoyments, "Get behind me, Satan, I'll take nothing at thy hands." Are you not really the source of all joy?

> For him in vain the envious seasons roll,
> Who bears eternal summer in his soul.

Perch the Indian dove or the nightingale on the top of a pine tree and delicious songs naturally flow from it. Let

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your mind be seated at home and the sweetest melodies spring from it naturally, spontaneously, without effort. Your God-head is not a thing to be accomplished. Realization is not a thing to be achieved, you have not to do anything to gain God-vision, you have simply to undo what you have already done in the way of forming dark cocoons of desires around you. Fear not, you are free. Even your seeming bondage is imposed by your freedom. To you no harm can accrue unless you invite it. *No sword can cut unless you think that it cuts.* No need of loving your shackles and chains as ornaments. Shake off vain fancies, burn up all crookedness, and what power is there under the Sun which will not be only too thankful to get the privilege of unloosing your shoes ? Assert your God-head, fling into utter oblivion the little self, as if it had never existed. When the little bubble bursts, it finds itself the whole Ocean. You are the Whole, the Infinite, the All. Shine in your pristine glory. For you, O perfect One, there is no duty, no action, nothing to be done, all Nature waits on you with bated breath. The world thanks her stars to have the good fortune of paying you homage, adoring you. Please, would you mind the Powers of Nature kneeling and bowing before you!

Trust, trust the Self Supreme.
The restlessness of Soul is due
To faith in things that seem—
The things that fleet as fog or dew.
The way to keep you fresh and new,
To every secret treasure clue,
Is to assert the real Self
And to deny deluding pelf.
There is no duty to be done
For you, O Everything, O One!
Why chafe and worry o'er the work,
Feel, feel the Truth, anxiety shirk.
Believe not when the people say,
"Oh, what a fine game you play!"
Believe not, never, in their praise,
No, ne'er can acts degrade or raise.
I never did a personal deed,
Impersonal Lord I am indeed.

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In vain the raving critics fought;
The dupes of senses know me not.
I am for each and all the home,
I am the Om! the Om! the Om!

O happy, happy, happy Rama!
Serene and peaceful, tranquil, calm.
My joy can nothing, nothing mar,
My course can nothing, nothing bar.
My livery wear gods, men, and birds.
My bliss supreme transcendeth words.
Here, there, and, everywhere;
There, where no more a "Where?"
Now, ever, anon and then;
Then, when's no more a "When?"
This, that and which and what;
That, that's above "What?"
First, last and mid and high
The *One* beyond a "Why?"
One, five and hundred, All,
Transcending number, one and all.
The subject, object, knowledge, sight;
E'en that description is not right.
Was, is, and e'er shall be,
Confounder of the verb "to be."
The sweetest Self, the truest Me.
No Me, no Thee, no He.

The Infinite is that, the Infinite this;
And on and on, unchanged is Infinite.
Goes out the Infinite from the Infinite
And there remains unchanged the Infinite.
The outward loss betrays the Infinite,
The seeming gain displays the Infinite,
The going, coming, subtracting, adding
Are seeming mode and truth the Infinite.
O, what a charm marvellous spreads,
Over every hill and dale,
Wond'rous blue and green my beds
Charming every red and pale.
Glorious, glorious light it sheds
Over every storm and hail,
Beauteous, beauteous one and all.
Heavenly, heavenly blessed call.

Om! Om! Om!

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THE NATURE OF INSPIRATION

Lecture delivered on February 21, 1903, *in the Golden Gate Hall, San Francisco.*

My own Self in the form of ladies and gentlemen,

At a certain meeting in India wise men were there, very wise men were present, and sacred texts from the Hindu Scriptures were being recited and explained by the savants. One of the audience—at the time when the meeting was about to dissolve—spoke about a certain sage who had come to the town, and was living on the banks of the river and he praised this saint very highly. The people then became naturally anxious to know more about this saint. There was a parrot who was listening to the talk, or you might say, a slave hearing this conversation about the sage that had come to the town. This parrot that was confined in the cage, or this slave asked the gentleman who was talking about the sage, to go to the sage on behalf of this imprisoned parrot or enslaved person, and ask him to tell certain means of escape for this confined bird or enslaved person. Well, the gentleman who had first interviewed the great saint went to him at the time when he was bathing in the river, and put to him this question, "How could that bird—parrot or say, that particular person, confined in the cage be released? How could he be released?" Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this state of the sage were astonished and they rebuked the person who put this question or who conveyed this message from the parrot or from the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot or through sympathy for the bond slave. The saint did not recover that day, so it appeared. Well, next day when the meeting

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was held again at the place where the encaged bird was, or where the confined slave was, the parrot or you might say the slave asked the gentleman who had interviewed the saint, whether the parrot's message had been conveyed to him. The gentleman said that the message had been conveyed but added that he was sorry to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bond slave. The parrot or the slave enquired why he was sorry. Then the gentleman said that just when the message was conveyed to the sage, he fainted away. And all the people were wondering, were astonished what all this meant. But the parrot or the slave understood through and through the whole secret. The parrot or the slave you might say, was not so intelligent, but immediately after hearing that the saint fainted, he also fainted and was dead to all intents and purposes. There the by-standers were surprised; lo, this must be a strange message which had caused death of the two. When the message was conveyed to the saint, he died, and when the message was repeated to the parrot or the slave, the slave died. Do you know what happened next? When the by-standers saw that the parrot was dead, they thought it no longer worth while to keep the parrot imprisoned. They opened the cage, and immediately the parrot flew out and said, "O audience, O people, who gather here everyday to hear the sacred scriptures, you do not know how realization, salvation, inspiration is to be achieved. I have learnt it today from the answer to my message that I received from that saint. The saint did not faint; the saint, as it were, answered my message; the saint by fainting, by falling in a swoon told me the way to realization, told me the path of realization. The path of salvation, the way to realization is apparent death, that and nothing else, crucifixion and nothing less, there is no other way to inspiration. The way to realization is getting above the body, rising to that state spiritually, rising to the state of inner salvation, where the body is, as it were, dead, where the small personality is unconscious, is altogether lost, is entirely left behind,

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that is the way to life. In Sanskrit we have got two words most significant, one is *bhoga* and the other is *yoga*. Most of you are familiar with the word *yoga*, perhaps you have read the opposite of *yoga* is *bhoga*. *Bhoga* literally means enjoyment, and *yoga* means renunciation. People in this world talk about enjoyment. What is enjoyment? If you examine, analyse enjoyment, you will find it to be nothing else but *yoga*, renunciation. *There is no real enjoyment except in renunciation, there is no inspiration except in renunciation, there is no prayer except in renunciation.* You cannot, cannot keep your little personality, enjoying self at the same time with joy. The very moment when joy is there, the enjoying self is not there. The very moment inspiration is there, the idea of "I know" and "I do it" is absent, it cannot be there. This is what the great masters have said on the subject. The man who is his own master knocks in vain at the doors of poetry. You cannot be in a state to write poetry, and at the same time be an enjoyer of poetry. No. You cannot be your own master and at the same time write poetry. Nobody can write and be conscious of the fact that he is writing. When he becomes the consciousness itself, then is the point of inspiration reached. The artist must be sacrificed to his art. When you are playing the part of the greatest artist, there in the eyes of others you are a great artist, but from your own standpoint you are not. No thought of "I am doing" is present, you have become one with the All. You are no artist from your own standpoint; there the interpreter, the interpretation, the writer, the writing all have become one. There all the difference has been annihilated. This is the nature, the secret of inspiration. People say, "He is a spiritual man," but when he is inspired he is not inspired from his own standpoint. Others call him inspired. Other people look at the rainbow and admire the colours, the beautiful magnificent tints. They like them, they admire them, but go there where you see the rainbow. Examine, see carefully and you will find no rainbow; you will find no rainbow there. The rainbow is present in the eyes of others; but from the standpoint of the

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exact place or from the standpoint of the person who is seated at the place where others see the rainbow, there is no rainbow. Similarly from the standpoint of others a person is called inspired, a great man, a writer, a thinker, a philosopher, but from his own standpoint at that time there is no delusion of this kind present—that "I am writing" or "I am inspired." The artist must be sacrificed to his art. Like the bees the artists must put their lives into the sting they give. There is the whole secret of inspiration. The bee, when it stings you, dies after it. So he is inspired who gives his whole life into the sting he gives. There is the whole secret. You cannot be inspired and at the same time enjoy; try to enjoy a thing and you are no longer inspired; others will enjoy you, the world will enjoy you when you are inspired, but you yourself will not be an enjoyer and an inspired man at the same time. You will be no enjoyer, but you will be better still, joy itself.

The moth flies into the flame of the lamp and then the moth proves its love. In order that the moth may be distinguished from a common fly, we shall see the moth singed by the lamp in order that it may prove that it is a moth. Similarly in order that a man of inspiration may be seen to be a man of inspiration, in order that his power of inspiration may be evinced and revealed, he must be a manof *yoga*. Away, away above desire he goes, dead to all intents and purposes for the world.

No great genius could ever draw real inspiration except from living Nature. This will be illustrated by an example from nature. Water gives life to this earth; it is the cause of all growth in this world along with light. Your crops are ripened by water, water is the great blessing of God. In this country people do not like rain, but in India and in all countries in the East, rain is quite the highest blessing of the world. The greatest philosophers and the greatest poets, the great people who wish inspiration always avail themselves of the opportunity when clouds are roaring in the skies, when it is raining heavily outside. These are the occasions that are most earnestly sought by all poets and by all seekers after inspiration; and from

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personal experience Rama can say, always when it is raining outside, it is much easier for Rama to write poetry than on other occasions. When it is about to rain or when it is drizzling, of itself the mind becomes elevated and the brain is thrown into a poetic mood, and everything becomes so inspiring, and no apparent cause can be assigned for this extraordinary exultation, except the union of heaven and earth through rain. Through rain earth and heaven unite. Usually marriage festivals in India take place on such occasions. People think the earth and heaven unite. Hence let man and woman also unite in marriage bond. Here let us see how it is that the atmosphere gives inspiration and gives us rain, gives us dew, gives us beautiful breezes. What is it that inspires the whole heaven? Science tells us that the cause of the inspiration of the heaven is what is called saturation. Now this is a word which ought to be explained. Take a cup of milk and add sugar to it. The sugar will be dissolved. Add a little more sugar, this also may get dissolved. But there will come ultimately a point where sugar will be no longer dissolved. You may add sugar ever so little or ever so much, it will no longer be dissolved. This is the point where a certain amount of sugar is dissolved and no more can be imbibed by the milk, no more is accepted by the milk. This point is called the point of saturation. We see that water will dissolve salt to a certain point, to a certain degree, but beyond that degree no more salt will be accepted by the water. If more salt is added, it will lie, it will settle down at the bottom, it will not be dissolved. There the water is saturated with salt. Water may be saturated with earth, we may add a certain quantity of earth, it will get dissolved, but add a little more, it will not get dissolved, there is water saturated with earth. Here is the atmosphere of ours, which consists of nitrogen, oxygen, carbon dioxide, organic matter, material particles, and also aqueous vapour. The particles of water are suspended in the air. There comes a time when the atmosphere is saturated with aqueous vapour. There are times when the atmosphere is not saturated with aqueous

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vapour. But when the atmosphere is highly saturated with aqueous vapour and a little more quantity of it makes its presence, there the air can no longer hold its water. The superfluous water—the water that is there and above the quantity of vapour which will saturate the atmosphere, that water falls down in the form of rain. Thus when the atmosphere is more than saturated with water, we have rain in this world; we have dew-fall; we have storms, we have drizzling, we have such phenomena after the point of saturation. We shall consider afterwards how this saturation is effected, but at present suffice it to say that in order that the atmosphere may be inspired, in order that we may have any rain, the point of saturation must be reached, nay, it must be more than reached; the vapour must be saturated, and more than that, then we have beneficent results, great consequences in this world. Similarly here is your mind, it might be compared to the atmosphere or the air. When the mind gets saturated with an idea, it fills your mind, conquers your mind, permeates and pervades your mind, fills your whole soul, saturates you. Now mark, whenever your mind is saturated with any idea, you find your mind in a very strange state, you call it the state of unrest. It is a state of mind which remarkably resembles what we call calm, what we call on this earth a state of closeness, and you know when it is very close, people expect rain. When you find it is very close, the atmosphere is saturated and after that we expect rain, beyond the point of saturation. Thus when your mind gets entirely filled with an idea, it is in a state which remarkably resembles what we call a state of closeness, calm, close. When your mind is saturated with the thought of your loved object, you may have observed that there comes a time when the mind is in a state of closeness, calm or restlessness; it is, indescribable, people call it marvellous restlessness. Now when that state is exceeded, when you go beyond that state, you become a poet, there poetry begins to fall from you, begins to rain down melodious verses, splendid songs. That is the state. When your mind exceeds or goes beyond the point

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of saturation the ideas drop down in a condensed form in black and white, there is inspiration.

Here is a man. He takes into his mind a certain thought, the thought to solve a problem. He begins to work it out, he works and works, but cannot arrive at the solution. Those of you who have tried to work out deep problems, philosophical or mathematical, can bear out Rama from their personal experience. We begin to work at a deep problem; originally, in the beginning when we are trying to solve the problem, our mind is not saturated, our mind has got some other desires also permeating it. The desire to possess this object or attachment for this object or that, is predominant in your mind and also the desire to work out the problem is present in the mind. The deep problem is not solved. When you see that by such efforts the problem is not solved, you become a little restless and throw aside your attachment to other objects, you become more free, in other words that particular idea before you becomes more prominent, fills your mind more and more, and drives out other thoughts. The problem is not solved yet. Most of the feelings and attachments are dispensed with, yet there remains in your mind the idea of *ahamkara* as we call it in Sanskrit, "I am doing it" and "I get the credit for it." What happens? The problem is not solved. After a while when you persist in working at it and you go on hammering on it, all thought of *meum et teum* is lost, the idea remains supreme in your mind; and when that point is reached, all thought of *meum et teum,* all thought of mine and thine, or time and space is entirely got rid of. The one idea fills the whole space in your mind, leaves no vacancy in your heart, leaves no vacuum in your heart, and the soul is saturated, so to say with the idea, and you become one with the idea. There the moth is singed, there the bee has given up its life, there mastery over the little self is lost, there the idea of enjoyment is gone, there is crucfixion; when that point is reached, all of a sudden you are inspired, and there flashes within yourself the solution. Do not people make use of this expression.—"It strikes me," "It struck

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me?" Without this death-in-life, you cannot succeed and cannot be inspired.

Artists, teachers, philosophers and thinkers in their own lines get inspiration, but this inspiration comes only through crucifixion. People in this world want to keep themselves as enjoyers, keep themselves as agents, but Vedanta shows it is not in accordance with the laws of nature that you should enjoy anything. *It is not for man to enjoy anything. This enjoyer is the false self, it is not the real Self, it is not you.* All thinkers, philosophers will have to see their body, their mind, their whole being enjoyed by the whole world. There is the road. If you want to be an enjoyer, the way to salvation, the way to happiness, the way to enjoyment is barred for you, is marred for you. You cannot, cannot enjoy this world, for you there is only one way, and that one way is to see the body, the mind and everything of yours enjoyed by Divinity, eaten up by Divinity. As Christ says, "Here, eat my flesh, eat it." "Here, you will have to drink my blood!" at the Lord's Supper! *Very happy is he and blessed is he whose life is a continuous sacrifice.*

Whenever we reach that point of saturation, when the mind is filled with the idea, when the whole being is lost and merged in the thought, the machine, the organ, the musical instrument is taken up by the great musician, by God, by Divinity, and through this organ are produced beautiful, magnificent, sublime tunes. Great notes, splendid music come out of the organ, but so long as the child wants to keep the organ to itself, and does not want the great organist or musician to handle the organ, only notes of discord will be emanated by the organ; so long as this self, this false ego, this unreal self which is the enjoying self, is present and wants to keep hold of the body and does not let go this body, through this body or musical instrument notes of discord will come out. Make over this instrument or this body to Divinity, get yourself rid of this false ego, away with this little self, sacrifice it, and rise above it. Then, when the point of saturation is exceeded, God himself takes up this instrument, the great

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musician handles this instrument himself and through this instrument, music comes out, magnificent notes spring forth. There you are inspired. Inspiration is God-doing. When the little self gives up possession of the body, the person is inspired.

We find that before Christ began his mission, Satan tried to tempt him in everyway to become an enjoyer. Here were the seven worlds, here were beautiful, delicious dishes, here was sovereignty, here was an occasion of getting a great name by working a miracle, here were the temptations, here was enjoyment laid before Christ. What did Christ say? "Get behind me, Satan, I will have nothing from thy hands." Splendid, splendid. O people of America or Europe, keep this teaching of Christ before you. "Get behind me, Satan, I shall have nothing at thine hands." Despite all this outside ravage of materiality, keep this teaching of Christ in your mind. "Get behind me, Satan, I shall have nothing at thine hands." There was Christ putting away all worldly enjoyment, he takes up renunciation and cross, gives up all that. Here is the emblem laid before you, the secret of inspiration. So long as the enjoyer or agent-idea is retained in your mind, you cannot, cannot be inspired. It is only when the enjoyer or agent-idea—"I am working, I am doing, I must take the credit"—is entirely renounced, then are you inspired.

Rama will finish it with a story. In the Hindu Scriptures there is a magnificent story told about three persons called *Asuras*. These three persons had wonderful powers. They were warriors, nobody could get the better of them; they were wonderful, wonderful people. People came, fought with them, and were defeated immediately; hosts of enemies came and were defeated. The men who fought with them came in thousands but were defeated by these three persons. The enemies being defeated so frequently went to a great saint and asked how they could win these three fellows; and the saint told them they must enquire into the cause of their invincibility, how these three *Asuras* were invincible. With great effort and trouble it was found that the secret of their invincibility

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lay in the fact that these persons, never, never did entertain the thought that they were workers or enjoyers. When the victory was gained, they thought nothing of it. They did not stoop down to enjoy the victory. When they were fighting, the idea that "I as this body am fighting" was entirely lost, the idea that "I am fighting" was entirely absent. Such are the heroes in this world. You know every hero in war, while engaged in action, as people say "I am all ears," so the hero is all action. There is no room left for the idea "I am doing." There his body gets mechanical, so to say. He is all action, there head and feet are saturated with the Divinity. So these people whenever they fought, became all action, they never for a moment allowed the idea, "I am acting." Just as a machine worked, their bodies worked; like machines of God, machines of Divinity, their bodies worked. This was the secret of their success, nobody could win them. Now the secret of their invincibility being found out, the great sage told the enemies of these three warriors the means of conquering them. He told those enemies to engage in action with them and then run away from them. Go to them and call them out into action, and just when they begin to attack you, leave those warriors as conquerors. Just draw them out and flee away from them. The enemies of those warriors drew them out and fled from them. Thus a few times more were the enemies of those warriors defeated. By and by those three invincible warriors were drawn out of their true position, were drawn out of their real invincibility and were brought down into their bodies, they were made to believe that they were conquerors. They were made to believe that they were great, that they were victorious. Those continued victories engendered in them the idea that they were victorious, they were conquerors. Here were the three men brought down into the cage of the body; here were the three men put into the prison-house of the body. The idea of "I am doing" or the thought of "I am great" got hold of them and held them in prison. There the God in them was replaced by the small ego; and then it was no hard task to win them

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and catch them and imprison them. It was not a hard task, they were defeated immediately, immediately were they caught.

Now mark the application of this story. So long as you are doing a work, your body being a machine in the hands of God, as it were, your personality being merged in Divinity, so long as you are in that position, you are invincible, you are like those three *Asuras* above the idea of "I am enjoying or I am doing." You are invincible; but when people come to you and begin to praise you, to puff you up, flatter you, favourably review you from all sides, you are made to believe that you are a conqueror, you are a hero, you are victorious, others are defeated, your rivals are downtrodden. You are like those three *Asuras*. The idea of "I am doing it", "I must enjoy the deed" and "I am the enjoyer"—that very thought imprisons you, brings you down into the cage of the body. You are undone, the power is lost.

Do you not see even in the Bible, when Christ came fresh from the mountains, he was possessed of the great power. He lived in the midst of his friends; he talked a great deal, and Christ had to say, "Who is it that touched me? I find my power going out of me." We see that in the Bible. There you see the same thing. When you are above this "I am doing, I am enjoying," God is working through you and you are inspired ; but as soon as you do a thing and accept people's reviews and favourable criticisms, people's applause, and people's flattery, the power goes out immediately. Immediately it goes out; you are brought into the cage again. Go out of the cage and you are inspired, go into the cage again and you are no more.

Here is a beautiful watch, suppose. It is in working order and running day and night. It gets magnetized, it comes close to a strong magnet, the iron springs are magnetized. The watch cannot run, it is useless now, it gives us no time. What shall we do with it ? Let the watch be buried underground, keep it away from the magnetic influences, keep it away from those influences,

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it will be de-magnetized, it will regain its original working power, and you can use it again. Beneath your minds, your inner Self is heavenly, is godly. Every child is by nature an inspired child; every child is by nature a poet, and if you live, live in accordance with divine laws, if you live in harmony with Divinity, you are always inspired. If you live in unison with your true *Atman* or Spirit, if you always keep yourself in touch with God in you, with your own Self or *Atman*, you are inspired all the time. What is wrong with you is that your mind comes in contact with earthly magnets on all sides, worldly attachments which magnetize you and put you out of order, you are no longer in running order, deranged. If you are not inspired today, the sole reason is that you do not keep yourself isolated, or insulated enough. You allow worldly objects to magnetize, to hypnotize you, you allow them to play foul and fast with you. If you want to regain your original powers and inspiration, keep yourself insulated, isolated for a while. Bury yourself in the Reality, in Divinity isolated for a while. Bury yourself in the Reality, in Divinity, in God, in the true *Atman*. Keep yourself buried in the Spirit, in the Truth. Live alone for a time, set apart sometime of your day for keeping in touch with the Reality; merge yourself, bury yourself in God. Do that and the spoiling magnetism and wrong hypnotism that you have got from these worldly objects will leave you, your mind will be running in order again. You will be again inspired.

Ships when they keep sailing in the sea for sometime, become a little deranged, are put out of order. They require to be placed in the dock for sometime to be repaired. Similarly by keeping yourself too long in worldly affairs, in worldly matters, in the company of hypnotizing circumstances, in the midst of spoiling and wearing and tearing surroundings, you are put out of order, you are fallen, you get your inner natural powers of inspiration lost. Just as you do with your ships, so should you do with your bodies. Keep your bodies, for sometime at least, in the docks, away from those influences; keep

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your bodies, for sometime at least, in Spirit. Read books which will inspire you, live in the company of people who will inspire you, live alone by yourself. Devote sometime to meditation and you will regain your power of inspiration. Does not your body require to be washed everyday, does not your house require to be rubbed and scrubbed everyday? Similarly does your mind require to be cleansed and purified, washed and bathed everyday. So long as worldly ideas, worldly attachments or thoughts of worldly enjoyment, or the idea of "I am doing this" etc., is present, so long as you are not entirely crucified, there is no hope for you. The way to inspiration is nothing less than crucifixion.

Om ! Om ! Om !

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THE WAY TO THE FULFILMENT OF ALL DESIRES

Lecture delivered on December 13, 1902, *before the Hermitic Brotherhood. U. S. A.*

My own Self in all these forms,

Before beginning the subject, a few words will be spoken on India's material backwardness. There was a time when India possessed probably more riches than all Europe possesses at this time; there was a time when India had more jewels and more diamonds, pearls, and rubies than all America has today. India had had her day in material prosperity. Nations after nations overran India from time to time. Greece became rich at the cost of India, Persia became rich at the cost of India, Afghanistan became rich at the cost of India, and at this day England is amassing fortune at the cost of India. India was once really the land of gold and diamonds.

We do not repent. We are not sorry at the present backwardness in material prosperity of India. We know that there is a law, a divine law, a law of our own nature, which is ruling affairs, which is bringing about everything. The divine hand which directs and leads our affairs we know and knowing that we do not pine at material backwardness. We do not worry about the loss of material wealth. These things, these material objects of prosperity, all these were tried, they were weighed in the balance by Indians and found wanting. America is very young today, very young, a mere baby; so is Europe very young. They are trying these experiments at this time. India has tried the experiments in the material line, has weighed all these things and found them wanting. They are looked upon by Indians as simply a drop of spray, nothing else. They are no factor in your happiness; they cannot make you truly happy, never, never. Iron and gold are good for buying

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iron and gold; that is all. Happiness is not of the same kind as these material objects are; it cannot be purchased. Happiness, true bliss cannot be purchased by these things.

The secret of happiness is different. *The secret is that the more you seek things, the more you lose them.* The more above desire you are, the more you feel yourself higher than want, the more the objects will seek you. Even Indians of today, Indians of worldly wisdom do not know this secret and for want of keen and deep observation they ascribe causes to some phenomena which are not the true causes. Why has India fallen politically, or from the material point of view, why is India so low? It is because the present day Indians are the Indians of those times when the fall of India began; they lack Practical Vedanta. You will be astonished to hear that the home of Vedanta, the home of spirituality, India, the fountain-head of the idea of unity, the fountain-head of the idea that all is one; the very creek from which flowed out the Ganga of divine knowledge, spiritual knowledge, self-reverence, self-knowledge, self-respect, that India lacks Practical Vedanta, and that was the cause of India's fall. You will be astonished to hear that, but now there is no time to dwell on that subject. If time allows, in some future lecture it will be dwelt upon. How nations rise and fall, what is behind the scene that brings one nation down and raises another, what moon is there that causes the ebb and flow of nations? Suffice it to say, and you will welcome these words from the mouth of a man who comes from India, and has studied India and other nations, that no nation can fall from any point of view without being degraded spiritually. In this statement, perhaps, other Indians will not agree with Rama, but Rama makes this statement on his own authority, on the authority of keen observation. But how is it that America is at this time advancing rapidly and making wonderful progress? From the point of view of materialistic progress, why is America advancing so rapidly? Because the Americans *unconsciously* live Vedanta on the material plane. How the Americans live Vedanta practically and why that is the cause of their material progress, we

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need not dwell on any longer. Well, so it is. Truth, truth, truth alone will have the glory. The reality, the real character, sterling character alone will have the glory and will have success. Nothing else can have.

Now leaving aside all details, and leaving aside all comments upon the true, apparently paradoxical remark, those astonishing assertions we have made just now, leaving them aside for further consideration, let us come to the subject in hand.

We read in the Bible, "Ask and ye shall find it; knock and it shall be opened unto you." Again the Hindus preach the Law of Karma which means that every desire carries with it its fulfilment, as it were; that every wish and every will gives a promise of being fulfilled at one time or another; it must be fulfilled. Rama is not going to lecture on that subject. Simply to refer to it will be sufficient for the present. They say every bud that is seen in a garden gets its promise realized, it flowers and blooms at one time or another; and all the hopes held out by the lower animals either at one time or another are carried into effect. No energy is lost in this world, no force is lost, no matter is lost, nothing is lost. We read about the law of persistence of force, the law of conservation of energy, the law of the indestructibility of matter; and so the mental activity, the mental desires, the willing and wishing, this mental energy, how can it be destroyed? It must bear fruit, it must be fulfilled sooner or later. Thus all the desires must be fulfilled. This is the sum and substance of the Law of Karma. The Hindus preach that according to this Law, "Ask and ye shall find it; knock and it shall be opened unto you." But is it really so? Is it actually so? Do we find it so in our everyday life? It is so; but then if you want to prove it by your experience in the way in which people usually understand the Law of Karma, or if you want to verify this statement in the way in which ordinary people understand the meaning of "Ask and ye shall find it; knock and it shall be opened unto you," you will be mistaken. You will find yourself at a loss. You will see that it does not work; this principle

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does not work in practice. This statement is not the whole truth; it is only a part of the truth. Ordinary people neglect or do not understand what was understood when the statement was made in the Bible or by the Hindus, "Knock and it shall be opened unto you, ask and ye shall find it;" but you will have to pay the price also for it. There is a price too to be paid. Do not forget that the price is also absolutely necessary. The question as to the price we find in the Bible, "He that would keep his life will lose it." What does it mean? It implies that he who will crave, yearn and wish, will not have it. In yearning, craving and wishing we want to keep our life. "He that would keep his life will lose it."

"Man shall not live by bread alone." Look here. In the Lord's Prayer we say, "Give us this day our daily bread," "Give us this day our daily bread," and here we say that man shall not live by bread alone. Reconcile these statements; understand them thoroughly. The meaning of that Lord's Prayer when it was stated, "Give us this day our daily bread," is not that you should be asking, the meaning of that is not that you should be craving, willing and wishing; not at all. That is not the meaning. The meaning of that is that even a king, an emperor, who is in no danger of not having his daily bread, even a prince who is sure that the daily bread is guaranteed to him, even he is to offer that prayer. If so, evidently "Give us this day our daily bread" does not mean that they should put themselves in the begging mood, they should ask for material prosperity; it does not mean that. That prayer means that everybody, let him be a prince, a king, a monk, anybody, he is to look upon all these things around him, all the wealth and plenty, all the riches, all the beautiful and attractive objects as not his, as not belonging to him, as God's, God's, "not mine," "not mine." That does not mean begging, but that means renouncing. Look here. "Give us this day our daily bread." That does not mean begging and asking, but it means rather renouncing and giving up; giving up : renouncing unto God : that was the meaning of it. You know how unreasonable it

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is on the part of a king to offer that prayer, "Give us this day etc.," if it be taken in its ordinary sense. How unreasonable! It becomes reasonable enough when the king, while offering that prayer puts himself in the mood where all the jewels in his treasury, all the riches in his house, the house itself, all these he renounces, as it were, he gives them up, as it were, he disclaims them. He breaks his connections with them, so to say, and stands apart from them. He is the monk of monks. He says, "This is God's, this table, everything lying upon the table is His, not mine; I do not possess anything. Anything that comes, comes from my beloved One." He realizes it that way. And if you take the meaning of "Give me this day etc.," as explained just now by Rama, then you will find it consistent with "Man shall not live by bread alone!" Then you will find it consistent with it; otherwise inconsistent.

Again in the Bible we find, "Seek the Kingdom of Heaven and all things will be added unto you." Here is the secret. Here is the secret of the prayer. This was the compliment the Master gave to the Lord's Prayer; the expression, "Seek first the Kingdom of Heaven and all things will be added unto you."

Again "In sorrow she should bring forth child." Here we find the missing link, the missing factor. Child she will bring forth, but sorrow, sorrow is the price. The desires will bear fruit; all that you ask will come to pass; all that you wish you will have realized. Oh, but you will have to pay the price of sorrow. "In sorrow she should bring forth child." It is not spoken of woman alone; it is spoken of everybody. The desires will be fructified, but by paying the price. What is the price? Sorrow! Even this word sorrow requires explanation. Sorrow means renunciation of all desires. Who will see his desires fulfilled? Who? He who clings to his desires; he who sells himself heart and soul to his wishes, no, no. The man who entertains desires majestically, as it were, who entertains desires with indifference, with a neutral attitude, will alone see his desires fructifying.

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People say that their prayers are answered. What are prayers? By taking the word prayer to mean asking, begging, desiring, willing and wishing (some people take the word prayer in that sense), now, by understanding the term prayer, as willing, wishing, asking, begging, are prayers heard? This is a wrong statement. If you mean by the word prayer, asking, begging, willing, wishing, desiring, then no prayers are ever heard. *Pray and you will never get it.* Ask and you will never have it. Beg and everything will be denied unto you. But usually by the word 'prayer' something higher is meant. What is that? By the word prayer, we mean just rising to a state where you will be above desire, where you will be in tune with the expression "Thy will be done." Look here. Prayer does not mean asking, begging, willing and desiring and having one's own will done. People understand the word prayer to mean let their will be done, by the self they understand the little self, this begging self, but the gist, the whole life of prayer lies in the feeling—"Thy will be done." When the body is subject to all sorts of trouble, all sorts of pain and suffering, even then from the heart of your heart, from the heart of hearts springs forth the idea or say the thought, "Thy will be done." It is all right. When the body is sick, when all the circumstances around you, all these are adverse, and they go against you, there springs up from within you the feeling "Let thy will be done," not mine. That is resignation, that is self-denial, the denial of the little self, that is the gist, the spirit, the soul of the prayers, of the prayers of the heart. Those prayers which end only in selfish desires, those prayers are never, never heard. Those prayers only are heard when the mind rises to such planes where the world is no world, there is absolute consecration and the body is no body; the mind is no mind, relations left behind, connections all forgotten and your mind is in that state of super-consciousness for sometime, even for a second say. And after that, just waking up from that state, 'nay, just sleeping after that state,' just coming down from the state, if any desire crops up before you, it must get fulfilled. Prayers of this kind

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are heard, when one has risen to a level, has risen to a height of perfect body-denial, perfect little-self-denial, perfect world-denial, perfect everything-denial, perfect resignation, perfect renunciation. But these should not be called begging prayers, these should not be called 'asking prayers.'

Again there are some people who do not pray in the usual way; who do not say any form of prayers and their desires find fulfilment, their desires get fulfilled. On what conditions? What kind of men are these? What kind of persons are these? What are they like? Just see. You have a desire and you go on desiring, yearning, willing, wishing, craving. So long as you are in that beggarly mood, everything is denied unto you. You see if you have to go to a great man, you go to him in decent clothing. God is the Greatest of the great, the Highest of the high, above all needs, above all wants. If you go to Him, go in decent dress, go in a dress which is like Him, which is worthy of a man who is to approach a Being above want. You also must be above want. You also should be above beggary, above the shopkeeper's dress, above the beggar's dress. Nobody likes a beggar. A beggar is refused. People shun his presence. In this country beggars and loafers are not wanted; there is no room for them. So if you have to approach God, go in a godly dress. What is a godly dress? A dress which does not smack of a beggar, which does not smack of need or want. Above need or want you should feel yourself; then you will be welcomed by God, then alone.

They say, a person who is yearning, willing, wishing, who is in a state of unhappiness, who feels want, being in a state of want and unhappiness, happiness cannot come to him. So long as you are yearning, willing and desiring, you are in a state of discomfort; you are in a state of unhappiness. Now the fulfilment of a desire which is happiness or say, that object of desire which is in your eyes full of happiness, that will not come to you. There is antagonism between the two. Your self is beggarly, needful; that object of desire is high, glorious, full of happiness. Now there is antagonism between the two

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That object will not come to you. You will be drawn towards the object; you will be seeking it, but it will shun you, always so. And when you leave it and when you turn your back to the object, after being discouraged for sometime, after suffering from failure for sometime, after not achieving success, after not achieving that object for sometime, you leave and lose the object, you become hopeless about it, you give it up. You turn your back to it. Now the very moment you turn your back to the object, you leave it and lose it, that very moment you are above that object. That very moment you place yourself at a higher level than the object. You rise above the object, and that object will seek you. Is it not so? Every person knows it by experience, simply appeal to your own experience; and in every desire you have had this kind of experience. When you love a person and yearn for him and hunger for him and thirst for him, you want him, oh, you want him. It is only when you leave him and lose him for a higher sentiment, a sentiment which rises above all 'me and thee,' it is then alone that you will find the desired object by your side. That is a fact, a stern fact. Then alone you will have the object by your side.

How is it? Because you see the like attracts the like; the Sun is matter; the earth is matter. The Sun attracts the earth and all the planets. The earth does not draw the Sun to it; but it is drawn by the Sun. The Sun attracts the earth to it. So with positive and negative electricity, there is a difference of degree, not of kind. Science proves it. Here is a magnet, and here is a piece of iron; that which is heavier will draw the lighter. That is a well-known law of Science.

So it is when you leave the object, you leave and lose the object and give it up, you rise into a sentiment or feeling which is a feeling of wantlessness, which is a feeling above need, above desire, desirelessness, which is a feeling of desirelessness. You are at a higher level and you are the Sun, and at that time that pleasure and that object simply becomes the earth or some other planet and you draw it to yourself, it comes to you.

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Again when the object of desire is brought to you, there again you feel elated a little, and then again you feel yourself in want, then again there is a rupture and thus it goes on. You take the king's throne and all other people will seek you, as to a king are drawn all the subjects, all the courtiers and officers ; they seek the king, they want to have an audience with him, they call upon him, even uninvited. So it is when you feel yourself above desire, above want, above need, you keep the king's throne; all these objects, these desires being like officers and courtiers, they seek you, they want to have an audience with you, they call upon you. And what happens? Usually people, after remaining in that state which cannot be described, which can be experienced only, in that state of transcendentalism, find the lovely, attractive objects drawn to them. When they approach them, just they leave their throne and come down, they find themselves harassed by need or want : there again they put themselves at a lower level, and the object of desire leaves them. Thus it goes on. It might be explained in another way.

In a car there is a door, and a person is standing at the door. He invites his friend, "Come in, come in." When the friend comes, on account of over-anxiety this person at the door does not vacate the door, remains standing there. Where is the friend to come in? He makes no room for the friend, the friend cannot come to him; the car goes on, and he remains without the friend. Just so.

You have a desire, this willing or craving. The desire is most intense, very deep. By desiring you are inviting the object of desire. It comes but in your anxiety you do not vacate the door, you keep the door blocked up, you do not make room for it. You suffer, you suffer. You were simply begging and you did not find it. After begging, asking, desiring, you will have to vacate the door, you will have to leave that place and turn in; turn in, and then will the friend come in, step in and you will find the friend by you. So it is.

Suppose you have a desire, will or wish, or anything of that kind. You keep on desiring; the object is drawn

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towards you, but you will never have it unless you rise above the desire, and enter within you, as the man has to enter the car, so you have to enter within you, in the real Self. Thus is the object received or not received according as we vacate the position or keep it blocked up.

The air in this place is warmed by the sun and rises; and the air from around rushes in to fill the vacant place. If the air keeps its place, the air from outside cannot come and take its place.

Just so long as you keep the desires and the little self, and the willing and wishing state, the objects of desire do not rush towards you. Leave those desires. First ask, you may beg even but that is not enough. You have afterwards to rise above begging and desiring, you have to break away from those desires and go beyond them, and then they are fulfilled.

There are people whose desires, say, whose commands or mandates are obeyed by the Sun, the Moon, the elements. What is the secret of their power and dignity? What is the secret? The secret simply is that those peoples' desires are not personal desires, are not selfish desires. Their desires are just like the words of a king who stands above all needs, and, mark, who really wants nothing, who simply utters a sentence or speaks out anything for pleasure's sake. If the thing is done, all right; if it is not done, then all right. He stands above all desires. A king who has no desires, asks nothing of anybody, but the courtiers and the people about him seek his pleasure. He has no desire on his own part, but simply asks his friends to do anything for him with the only motive of pleasing them and not pleasing himself. He is well pleased and contented within himself.

It is those who are, as it were, kings, princes who stand above all desires; and those alone whose orders are obeyed by the earth, the Sun, and all the elements in this world. They are above desires and their desires are fulfilled. You have only to be above desires and then will the desires be fulfilled. That is the secret of the fulfilment of desires.

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The Sun does everything in this world. But how is everything being done by it? How is it? Because the Sun is simply a *sakshi*, is simply a witness, a witness in his glory, just like a king. If a king or prince comes here, he will not have to ask you for anything, but everybody of his own accord will make room for him, will give him a seat, water, bread or anything else, will offer him money and other things, everybody of his own accord. Just so the Sun does all that you see. All that you see, you see through the Sun, all that you hear, you hear through the Sun. If there were no Sun, the air would become chilled, immovable and no sound could reach your ears. In consequence of the Sun's heat you enjoy the sense of taste. The Sun's heat produces vegetation. All that you smell is due to the Sun. The earth stays in its present form on account of the Sun. Everything is due to the Sun, and still in no law-court was ever a complaint lodged against the Sun. The thief steals everything on account of the Sun, but never was a complaint filed against the Sun in a law-court.

The Sun, the *sakshi*, the witness, the neutral witness, the Sun is a neutral witness in his glory and thus it is that the earth goes on turning, turning and showing all her parts to the Sun. The planets go on turning round and round, showing all their sides to the Sun. Thus it is that the very moment the Sun makes its appearance, the waters go on flowing from the glaciers; also in the presence of the Sun, the wind goes on blowing, the grass goes on growing, etc. Therefore, in the presence of the Sun, everything comes and goes. How is this? Because the Sun is in the position of a witness, a neutral witness; does not become mixed up, or travel with the things that are being done through him, he remains a witness in his glory.

Vedanta says, if you keep yourself in that state while moving about in the world, that state of the witness in his glory, that state of neutral interest, taking no personal, selfish interest in the world, taking only the interest of the Sun, so to say, shedding lustre and life wherever you go,

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having no personal interest, keeping yourself in the true glory of God-consciousness, of Godliness, "the same am I," keeping yourself at the home of truth in the real Self of self, looking at nothing from the stand-point of the little selfish interested ego, if you do that, you will find yourself to be the same Supreme Power whose commands all the powers in this world must obey.

Let all the miseries, troubles, pleasures, all the magnificence, riches and all the poverty and degradation of this world fall upon you as softly, and at the same time as perfectly as a bright landscape falls upon your eyes. As the landscape passes before your vision, you see everything clearly but softly. It does not burden you; it is not wearisome to the eyes. So live in this world, travel around, pass through the streets of life untouched, the witness light seeing everything clearly but softly, not overburdened, not bothered by anything. If you can do this, you are the sage whose behests the powers of Nature obey. You are that sage.

Rise above desires, and they are fulfilled. They say, what about the Law of Karma? How is the Law of Karma to be reconciled with determinism or the powers of nature that are working through the whole world? In other words, how is determinism or fatalism to be reconciled with free-will?

A simple illustration will be given.

They say that desires within you are, as a matter of fact, not really spontaneous desires, but the desires within you are natural, these desires are simply shadows of the coming events which have to take place and come to pass in the regular course of nature; these cast their shadows before in your mind and they appear as desires.

There is a story about a lady who went to a first class photographer to have her picture taken. The operator put his camera in good order, using a highly sensitized plate. When he examined the negative, he found on the lady's face indications of small-pox. He was astonished. What does this mean? Her face is clean but there are unmistakable signs of that dreaded disease. After repeated

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attempts to secure a picture of the lady without indications of small-pox on the face, he gave up in disgust and asked the lady to call some other day when conditions were better, he would succeed in taking a good photograph of her. The lady went home and after a few hours she got small-pox. What was the cause? She afterwards recalled having received a letter from her sister who was down with the small-pox, and she had wetted the envelope with her lips and closed it with her fingers. When the lady opened the letter, she became infected with the disease, and in due time became ill. The camera detected it by the refined materials used by the photographer, although the naked eye was deceived and could not see the small-pox already at work in the skin.

Well, so are desires, in fact, the small-pox marks seen in the camera, which have not made their appearance on the face. Desires are in fact a guarantee of their fulfilment. Desires are simply the index of the events which are sure to come to pass.

From one stand-point all these things that fall to our lot, are determined by our surroundings, by the circumstances and by the influences from outside. From another stand-point all desires within usually appear to us as belonging to free-will, they must find fulfilment. We say that we are free, and our free-will is sure to have its way. Thus are free-will and determinism reconciled. The desires are in fact already fulfilled. But how and why this suffering? Why this price which we have to pay for their fulfilment? This also is necessary. This will be explained by an illustration.

There was a man, writing a letter to a friend whom he was pining for and longing to see. He had been separated from his friend for a long time. The letter he was writing was a long, long letter, and he wrote page after page. So intent was he on his writing that he did not stop or look up for a second. About three quarters of an hour he spent on the letter not raising his head during the whole time. When the letter was finished and signed, he raised his head, and lo! his beloved friend stood before him. He jumped

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to his feet and going to his friend embraced him expressing his love. Then he remonstrated, "Are you here?" The friend answered, "I have been here for more than half an hour." Then the man said, "If you have been here so long why did you not tell me?" The friend said, "You were too busy, I did not like to interfere with your work." So it is, so it is.

Your desires are like writing the letter. You are craving, willing, wishing, hungering, thirsting and worrying, all this is writing the letter and you go on writing. He whom you are addressing the letter, the object that you are desiring, is according to the secret Law of Karma already before you. But why do you not feel it, find it before you? Because you are desiring, you are writing the letter. That is the reason. The very moment you cease desiring, you give up writing the letter, you will find all the desired objects before you. This is why it becomes absolutely necessary to pay the price.

There are hundreds of stories illustrating this subject in the Hindu scriptures. There is an Indian story about the prime minister of a king, who underwent all the ascetic practices which are necessary to see the gooddess of fortune in flesh and blood before him. Well, he practised all those *mantrams,* incantations and charms. A million times he repeated sacred *mantrams* that were calculated to make him realize the presence of goddess *Lakshmi*. She did not appear. Three million times he underwent all the ascetic practices, still the Goddess was not visible.

He lost all faith in these things and renounced everything in the world, took up *sannyasa* and became a monk. The very moment that he embraced *sannyasa* (monk-life) and left the palace and retired into the forests, he found the goddess before him. He cried, "Go away, goddess, why are you here now? I want you no more. I am a monk. What has a monk to do with luxury, with riches, with wealth and worldly enjoyments? When I wanted you, you came not; now that I do not desire you, you come before me." The Goddess replied, "You yourself stood in the way. So long you were desiring, you were asserting

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duality, you were making a beggar of yourself and that kind of being can have nothing. "The moment you rise above desires and spurn them, you are God, and to God belongs the glory." That is the secret.

Om! Om! Om!

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THE SPIRITUAL POWER THAT WINS

Lecture delivered on February, 5, 1903, in the Golden Gate Hall, San Francisco.

My own Self in form of ladies and gentlemen,

Here are some questions for Rama to answer.

Question—How can we learn to see ourselves as others see us?

Answer—If you learn to see yourself as others see you, it will do you no good. Others see us as that which we are not; they see us not as we really are. If people looked upon you as God, if they could see the Godhead within you, if they could see you as Divinity, then you would be truly understood. Relatives, brothers, father, mother, friends—all din into your ears that you are what you are not. Somebody calls you son, others brother, friend, enemy, etc., all these limit you. One man calls you a good man, he limits you; another calls you a bad man, he limits you; another flatters you or puffs you up, he also limits you; another degrades you, denounces you, that also places manacles upon you, limits and binds you. Happy is the man who stands up in opposition to each and all, and asserts his Divinity, his Godhead. The man who realizes his true *Atman*, his true Self, the man who can stand aright and assert his Divinity before the whole world and before all other worlds around him and recognize his oneness with Divinity, is in a position to defy all these worlds. The very moment you are ready to stand up for your Divinity, that very moment the whole world is bound to regard you as God; the whole universe must regard you as God.

Question—Please tell us the meaning of *Raja Yoga*.

Answer—*Raja Yoga* means the royal method or royal road to concentration. That is the literal meaning. *Raja* means royal method or road and *Yoga* means concentration.

Question—Give us the best method or give us a method such as all may adopt to spread the Vedantic Philosophy.

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Answer—The very best method of spreading the Vedantic Philosophy is to live it, there is no other royal road.

People always want to get something material, something gross, something that they can lay their hands on. They want to lay their hands on or get hold of gross, material objects, and are continually foiled, yet they don't want to give up that materiality; they want something in the form of hard cash, they don't want to give up form and figure.

O dear brother, these so-called hard cash forms, these material facts are nothing but illusions of the senses, nothing else. He who relies on so-called facts and figures will never succeed. Relying upon forms and limitations will never bring success; that is not the secret of success. *The secret of success is to rely on the subtle principle—Truth. Get hold of that, realize that, feel that, live that, and these names, these facts and forms and figures will seek you.*

It was illustrated by two men who were being carried away by a mighty river. One of the men caught hold of a big log and the other caught hold of a fine thread. The one who caught hold of the big log was drowned, while the one who caught hold of the fine thread was saved. Similarly people who depend upon big supports, people who depend upon big names and property, will be foiled in the long run. Depend upon the fine thread of Truth, the fine thread of Reality. If you feel your Divinity, if you realize your Divinity, it matters not where you live, in the deep forests or in the crowded streets; realizing Truth will convert everything, will change the whole world.

Here is a table. Suppose you want to move it. If you exert a force at any corner, if you take hold of the table at any corner or at any one of the sides, you can move the table, the table is gone. The whole world is like a great rigid body and your body is like one corner or one point of this table. If you catch hold of this single point, if you lift it, if you elevate it, if you call it God, if you call it Divinity, if this single point be merged, as it were, in Divinity, if this single point be raised with this force, the whole world will be drawn, the whole world will be moved, because the whole world is like a rigid, solid body as the

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table. Give your personality a lift and you lift the whole world. *It is a great blunder, a grand mistake to believe in organizations or big bodies, in great churches and missions.* It is a grand blunder, it brings nothing but failure, and it will be seen by the world sooner or later. Similarly people who depend upon one body only, and not upon organizations and societies, are the people who change the whole world. People who belong to associations and societies, raise dollars, build houses, buy clothing, but such conquest is not spiritual growth.

Jackals in the woods always form great congregations, large associations. They always meet in large numbers, they stand and sit together and also howl together, grand assemblies are they and lots of noise they make. Similarly sheep depend upon their flocks, they congregate and form associations; but are jackals or sheep able to stand up and face the enemy? No, no. Did you ever hear of lions living in numbers, did you ever learn of lions travelling in numbers, did you ever hear of their forming associations or congregations?

Eagles are the kings of the birds. Do they form associations? O, no. It is the tiny, the small birds that fly together. Eagles and lions live alone, but an eagle can put to flight all your congregations of small birds.

Elephants form congregations. They travel in large numbers, it is because of their sociable nature; they are gregarious animals, huge animals in size, but a single lion comes along and repulses and scatters a whole congregation of elephants. Depend not on associations or congregations, it is the business of each and all to be strong within himself.

Similarly the best way to spread Vedanta is to live Vedanta, whether it be in the midst of others or alone. *Live it, the air is bound to take it up; the sun, the moon, the stars, the skies, all are bound to take it up and it must spread.*

Did Christ form a congregation? No, no. The poor fellow lived alone. Did Shankaracharya form a congregation? No, the poor fellow lived alone. Each fellow must live alone, must stand alone, each one must feel

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and realize the Divinity within. The very moment you feel it, the very moment you realize and live it, that very moment it will gush forth out of you like the light going out of the Sun.

Remember, mind ye, all these attempts to bring about reform, all these attempts to reform mankind, which are based upon or which depend upon money or outside help or which seek something from others, all these attempts which beg, all result in failure. This is the Law. Depend only upon the Supreme, Infinite, Reality within, and when aid from outside seeks you, all right, you may condescend to accept it. It should be a condescension on your part, if they are willing to become recruits, willing to become disciples. Depend upon them, the very moment you depend on them, that very moment they will leave you, they will forsake you, this is the Law. Never depend upon outside aid, depend only on yourself, upon the Spirit within, that is necessary, nothing else. These big forms, taken up by people, all these long-tailed titles, all are failures; they miss the mark; they do not release anybody, they do not free any body, they do not make anybody independent, they bring about suffering and trouble.

Take a dead carcass. We can vivify it by electricity, we can make it move its lips, we can make it lift its arms, we can make it bend this way and that way, but Oh! that is not life. Similarly all the aid which comes from outside, all the power that you gain from riches, from wealth, from clothes, all the flattery that is bestowed upon you by the newspapers, all the praise which you gain from the press, all the attention got from disciples and devotees, all this aid is simply the aid of electricity to make the carcass move, it brings no life, it removes no suffering, it makes you not free and independent. Life comes not at the beat of trumpets, life grows from the seed, from within and not from without.

Here is a living seed, the small embryo; life is there, it will grow from within, it will take a little time, but it will be real life and no sham.

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We can produce instantaneous effects and most astonishing results through electricity by making a carcass move, by making a carcass lift up its head or lift up its hand etc., but life is not there. Life is what we want. Similarly Rama says, let the seeds be sown, let the Truth be dinned and instilled into your ears, the seed once sown we need not bother much about it.. Similarly to spread Vedanta, to preach Vedanta, you must realize the Truth yourself; the seeds will be sown; never mind about its further growth; it will continue to grow without your bothering about it.

There was once a sage who had a very devoted disciple, a very devoted follower who used to visit him everyday. It happened once that the sage went away for a time, and when he returned to that place, his former devoted disciple never visited him. Other people came and remarked the continued absence of the disciple, and lodged a complaint against the former disciple who used to keep company with the sage. The sage smiled and said, "Why find fault; why utter any complaint against him; what need is there of his coming to me; why should he attach himself to this body? I am not this personality, I am not this body. If he regard me as this body, if he regard me as this personality, he himself will be crucified. Let him alone see this real Self that I am, this Truth, this Divinity, Supreme Power that I am. Let him be faithful to my teachings, and he will be free, he will be blissful." Again the sage said, "When a mare is once conceived, she need not again visit the horse; the seed is sown and in due time she will bring forth a colt." Similarly he said, "Seeds are being sown and I bother not about results, the seed will produce results."

So it is nothing to Rama whether you continue holding meetings or not; it is nothing to Rama whether you remember the name of Rama or crush it under your feet, it is nothing to Rama, whether you flatter or curse, or denounce this body, all the time the seed is being sown, let it produce results. Again why should we bother about the world or whatever there is in it? *The moment we*

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stand up as reformers of the world, we become deformers of the world. Physician, heal thyself.

According to Vedanta, the whole world is nothing else but God, the whole world is perfect, the whole world is Divinity, is my own Self, the whole world is one. In that case, if I take up a method of reform, if I see that you are down-trodden, if I see that you are miserable and wretched through petty desires, that very moment I am deforming you, because I look upon you as something different from myself. So Vedanta says, "O reformers, who take up this role, you look upon the world as sinners, you look upon the world as deformed and abuse them." Why should the world be so poor as to ask help of you? Christ came and did all he could to raise, to enlighten the people, but the world was not reformed. Krishna came and did what he could. Buddha came, all the many philosophers came, but there is still the same pain, suffering and trouble, the world we find the same. Are people any happier to-day? Have your railways, your cars, your telegraphs, your telephones, your great ships, all your great scientific productions make people happier? It is just like a fraction whose numerator and denominator have both been increased; the fraction seems different, it seems to be increased; but it is in reality the same fraction increased proportionately. If your incomes or possessions have increased, your desires have also increased. It is like the tail of a dog; if you hold it out straight, it is straight; but the moment you let it go, it curls up as it was before. So those people who stand up or start with a desire of reforming, those who make noise in this way in the universe, are self-deluded. Young men, remember, you make a great mistake by starting something in the world. Throw not your centre of gravity outside yourself. Feel, feel your real Godhead, and the moment you are filled with Divinity, that very moment spontaneously, permanently will flow life, energy and power. That is the way to spread the Truth.

Archimedes used to say, "I can move the whole world if I can get a fixed point," but the poor fellow never found

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the fixed point. *The fixed point is within you*; get hold of it, feel it, feel it, realize it, realize that you are Divinity, that you are the Lord of lords, the Arbiter of all justice, the Source of all beauty, all force, all power, realize that you are the King of the whole world : you are That and this realization of your true Self will of itself conquer the whole world, will give the world life, will set it agoing.

The Sun does all his work according to or on the principles of Vedanta. He is the origin, the source of life and energy of the whole world. The Sun is a Vedantin and acts upon the advice given to you by Rama. The Sun does that. He gives all life, all energy to the world, but he does it impersonally. There is no egoism in him, there is no selfish nature in him, no little self-aggrandizement in him : he fills himself with energy, he is all force, all energy, all light and activity. So when you get up and the Sun comes, does he make any special announcement of his coming, does he write a book or a pamphlet about it, does he make any noise about it? O, no, but you see all this earth, this world of yours is vivified, this earth of yours is brought into life; O, how slowly, how gradually, how slowly but surely Nature wakes up; rivers wake up; you know at night they are frozen, but the Sun comes up, warms them, gives them life, and they flow. Roses and flowers on the banks of the lakes and streams are blown up by the warm, loving rays of the Sun.

Again the lotuses of the eyes of men are blown up, or in other words, men also wake up and are filled with life and activity; the air is set in motion, the air is full of life and action, because the sun has life and action, and through him flow light and activity to the whole world. He thinks not of takng any credit to himself for vivifying the world, for waking you up, or making the birds sing, or for making the flowers bloom. Everything comes to pass through him, because he depends upon himself, because he lives that life within him. This is the principle—Live that life within you, live that *Atman* within you, feel that you are the Light of lights, the Lord of lords, the Arbiter of all justice, vigour and beauty, and that all existence is due to

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you; feel that, feel that! Try these spiritual experiments, and then see!

What do they do to keep a little son, a little child happy, cheerful? All these silly mothers and silly fathers, all become disciples of the child. The child's lessons are learned by each and all. How are they disciples? They begin to talk like children, they begin to dance like children, they begin to make faces with the child; the child begins to ride their shoulders, this little tyrant! The child lives his innocence; the child is free, he is not afraid of anybody. Those pouting, little lips are more imperative, more impressive, more persuasive than any of your Demosthenes or Burkes. His will must be done. This little tyrant whose physique is so frail, whose hands and limbs are so tiny, has faith in himself, his will must be done. He is strong in his weakness. Filled with faith in himself he does not compromise himself. Parents often sell property, everything is sacrificed for the good of the child, of that little tyrant, and woe to the man who does not obey his commands! The secret power in the child is Vedanta. To him the world is no world, to him this prudence is nothing, to him there is nothing but happiness supreme, and all power; all power is within the innocent sweet little child. This is the secret of success of the child.

Similarly live Vedanta, feel, realize that you are the Lord Almighty; the Ruler of the universe, the Lord of lords, God of gods, the Governor and Controller of all the bodies in the world; feel, feel that "I am the Reality," and feel it, live it, and you will get disciples, disciples enough. Children without advertising, without currying favour with any great man, without soliciting favours from the press, get disciples; any one who looks at a child is a disciple. Is it not a fact?

Live Vedanta and you will get people enough to listen to you. When the Moon rises, there is no lack of people who come forth to enjoy its beauty. In India, on new Moon day, all come out of the houses and look at the Moon, and worship the Divinity within. That is called *dvitiya* which means "Happy Day." On that day the people eat

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good and delicious food, and visit relatives and friends, and make merry.

Let the Moon rise in your hearts and do not bother about the *modus operandi,* the ways and means will seek you, they must seek you. When a rose blooms there is no scarcity of bees. Where there is honey, ants must seek it.

Similarly care only to produce honey within your hearts, bring forth the full grown roses of knowledge within you, then all will come, you will need nothing, you will want nothing. If there is anything you want, it is Divinity, realization within. When you fall back, everything will leave you. When you have a firm hold of the Divinity within, when you have learnt that, when you live it, then the whole world is like a dog, it wants to lick your feet. Do not hunt after it, the secret of all power is within you and nothing else.

There are the Shasta Springs here in California. It is said the water there is very fine. Everybody wants to go there. Shasta Springs ought not to be anxious about visitors, they ought not to have to issue any proclamations, they need not send any advertisements to people. People must and will seek them out.

Similarly the moment the pure, fresh springs of Knowledge, of Life, of Purity and Love gush forth from your heart, that very moment you are possessed of those Shasta Springs, as it were ; visitors and people will seek you out. It is the unalterable, immutable law. The one thing needful is to get those springs within you, it matters not whether you remain in one place or go about from place to place. If you remain in one place, people will come to you; if you travel from place to place, people will seek you, when there is real Truth and Spirituality. Nothing is dependent on outside behaviour, the whole effort in getting those springs there consists in letting Divinity flow fresh and free within you.

It is said of Kant that he did not know when he was born, but people know of him all over the world. The secret of success does not lie in keeping at one place. Get spiritual force within you, and you can recline on a sofa

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and woe unto the world when it does not come to receive Truth from you.

When a magistrate comes and takes his seat in the court, all the plaintiffs, lawyers, all the defendants and witnesses come of their own accord; the magistrate need not trouble about sending for them; he need not bother about arranging the chairs in the court-room; he need not bother about the arranging of the tapestry of the court-room; he need not bother about sending invitations to defendants, plaintiffs, or witnesses; all things will be looked after by others.

Rama says, get hold of this Kingdom of Heaven, get hold of this Divine Majesty within you. O Supreme Divinity! O Divine Majesty! O Man! walk in your dignity, a king that you are, walk in your Divine Majesty, pass on in your Divinity, a god that you are. Bother not about your business affairs, about your dress, about your railway passage, about your property, about your house, bother not about all these things, that is the business of the outside world, that is the business of the powers that be. Come up, realize your Divinity, your Godhead, realize yourself to be the Sun of suns; the moon, the stars and angels will administer to your needs, they must. This is the Law. This is the Truth, and Vedanta preaches this as the secret of success. The moment you are in Divinity, the moment you realize your true Self, the moment you feel your true Self, that moment will your power be great, that very moment will the world seek you, that very moment will the world solicit your favour.

Look here, it is the great mistake of the people to think that success can be achieved by rules and artificial laws, that success depends upon the dollars almighty, upon aids, helps, money, relatives, servants, friends. O, this is how they work their ruin. Attempts in this direction are the same as the attempts to make the nightingale sing artificially.

Take the dove. Let it perch on the top of the loftiest cypress tree on the Himalayas, the dove will be inspired of itself, and sweet sounds will come forth. The nightingale on those delectable heights of the Himalayas; perched on the

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roses, sends forth its delicious melody; full shrill notes come forth. Similarly Rama says, when you get perched on those delectable mountains of realization, when you are settled, when you are firmly rooted in your Divinity, then through your Divinity your actions, your sublime life, your pure conduct, your noble deeds must sprout forth, must of themselves ooze forth, gush out, sprout forth. That is the way.

Reformers want to bring out great men, grand men by laying down laws and rules and they want to dictate to them, and make themselves the examiners of other people. It is unnatural, it will not do.

People say, O! but we want practice. Rama says, "Brother, where is practice to come from?" Look here, this practice by outside acts is like the artificial singing of the nightingale. The sweet songs of the nightingale we could not bring out by taking hold of the throat of the nightingale and saying, "Come down here nightingale, and sing." The moment the nightingale or dove is free, that moment the nightingale sings and the dove coos. So the moment you are in your centre, the moment you are in Divinity, the moment you are rooted in Godhead, the moment you reach those heights of realization; through you noble practices, heroic deeds will gush forth in the same way as do the cooing of the dove, and the sweet songs of the nightingale when seated in the right place; this is the right way.

Here is, suppose, a piece of iron, and we want this small piece of iron to become a magnet and draw other pieces of iron to it. How can we do that? By magnetizing that small piece of iron. This is the real way, then this small piece of iron may be made to attract other small pieces of iron and hold them. Now this small piece of iron cannot hold another small piece of iron to itself, but in order to do that we must first convert the small piece of iron into a magnet. Now suppose here is a magnet. Let us attach this first piece to the magnet, then the first piece of iron becomes a magnet also, and can attract and hold the second piece of iron. Now this first piece of iron has been con-

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verted into a magnet, but detach this first piece of iron from the true magnet and its power is gone, it cannot hold the second piece of iron. Remember, while the first piece of iron is attached to or connected with the true magnet, it is also a magnet, it is possessed of all the properties of a magnet and can hold any pieces of iron to itself. The very moment we break the connection of this first piece of iron with the original magnet, its power is gone, it is unable to hold any other piece of iron.

Similarly here is one body. Suppose we call it Christ. He was a very good, pure man. What is he? During the first thirty years of his life he was like this small piece of iron, nobody knew him, he was the son of a carpenter, he was a very poor boy, the child of an unknown mother, he was looked down upon. Now this piece of iron got itself connected with the true Self, the Spirit, that is the magnet, the source of attraction, the centre of all life and power; he got connected with Divinity, with Truth, with Realization, Power, and what became of him; that piece of iron was also magnetized, he became a magnet, and people were attracted to him; disciples and many people were drawn to him, they naturally began to bow down before him. There came a time towards the end of his life when again the body of Christ, called the piece of iron, was detached from the magnet, what happened to the spirit? All the pieces of iron which were attached to it fell off, all his disciples left him, the same people of Jerusalem who loved and worshipped him before, all those who had received him royally before, those who had decorated the city in his honour, all left him, his power was gone; just as the power of the magnet being taken away from the piece of iron, its power is gone, it is no longer possessed of the properties of a magnet. When his disciples left him, when those eleven left him, so much did the people turn from him that they wanted to wreak vengeance upon him, that they wanted to crucify him. That was the time when Christ said, "O Father, why hast Thou forsaken me!" This shows that the connection was broken. See what the life of Christ teaches you. It teaches you that

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all the power and virtue of Christ lay in his connection with or attachment to the true Spirit or Magnet. When the solid body of Christ was attached to the true Spirit or Magnet, the body of Christ was a magnet also; but when the body of Christ was detached from the true Spirit or Magnet, then his power was gone, his disciples and followers left him. Now Christ regained this union with the Spirit before his death. You know Christ did not die when he was crucified. This is a fact which may be proved. He was in a state called *Samadhi,* a state where all life functions stop, where the pulse beats not, where the blood apparently leaves the veins, where all signs of life are no more, when the body is, as it were, crucified. Christ threw himself into that state for three days and like a *yogi* came to life again and made his escape and came back to live in Kashmir. Rama had been there and had found many signs of Christ having lived there. Up to that time there was no Christian sect in Kashmir. There are many places called by his name, places where Christians never came, many cities called by the same names as the cities of Jerusalem through which Christ passed. There is a grave there of 2,000 years standing. It is held very sacred and called the grave of Esah which is the name of Christ in Hindustani language, and Esah means prince, so there are many reasons to prove that he came to India, the same India where he learned his teachings.

Again the people in India have a kind of magic ointment which is called the Christ ointment, and the story which the people who prepare this ointment tell, is that this ointment Christ used to heal his wounds with after he came to life; and that ointment really heals all sorts of wounds miraculously.

There is plenty of evidence to show that he went back there; but Rama will not detail it here. Rama is telling you that when Christ got his body attached to the Magnet, to the Divinity, the whole world was drawn to him. How was that connection severed? There were several causes, outside influences, mixing too much with the people, remaining away too long from those spiritual heights. By

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these things we fall away from that power. You know, Christ had to leave the multitude and retire to the mountains and to one of his disciples he said, "I feel the power has been taken away from me, who has touched me?" This is how living too long with people, living below those heights of spirituality too long, this connection get severed. It is quite human, quite natural. Even the faults of Christ do you good, the life of everybody does us good if we read it aright; the right reading of anybody's life can do you as much good as that of the life of Christ. Rama says the moment you sever yourself from the Spirit, that moment you are nothing. Keep yourself within Divinity, keep yourself one with Divinity, descend not from those heights, realize the Truth, and you are the magnet; just as the piece of iron is the magnet. Your body becomes alive, just as in the case of the small child, his flesh is alive, all his tears, his liquid grief, so to speak, is real.

Similarly if you are one with Divinity, you are sacred, you are a piece of iron magnetized, and you become a magnet by remaining in touch with the magnet. This leads us on to another aspect of the same question. We have pointed out the real source, the real cause, the real secret of power, but people mistake it to be something else. Just as in the child the real power comes from realizing the true *Atman,* the true Self, but people attach all importance to his body, and instead of developing this true source of power in the life of the child, people make the life of the child down-trodden.

Read the life of Christ and just as Christ did, do yourself; depend not upon the body of Christ, but depend on the Spirit of Christ, upon the Spirit within you. That is the true way to become Christ.

Vedanta is not confined to India; it is for the Christians as well as for the Hindus. In the light of Vedanta how is the saving of man in the name of Christ effected, how is this problem solved? This may be illustrated by a story. There was once a mother, not a good sensible mother who made her child believe that the room adjoining the parlour was haunted by a ghost, a terrible monster, some-

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thing hideous. The child became very much terrified and was afraid to step into that room. One evening the father returned from his office and asked the boy to go into the adjoining room and bring him something that he wanted at that time. The child was afraid, he did not dare enter the dark room. He ran to his father and said, "O papa, I won't go into that room, for there is a terrible big monster, a ghost, and I am afraid." The father did not like it and said, "No, no, dear boy, there is no ghost, no monster there, there is nothing to hurt you in that room, so please go and bring me what I ask." But the child would not budge. The father was very wise and so he thought of a remedy, a cure for this disease, this superstition which the child had contacted. The father called the servant and whispered something into his ears. The servant left the room where the father was, and by a back door entered the adjoining room, the supposed haunted room. He took one of the pillows, and over one corner of it he placed a black cloth and projected one of the corners of the pillow which was covered with the black cloth through a hole in one of the windows of the room; he stuffed it out, and fixed it so that it looked hideous. The attention of the child was drawn to that and the child looked at something strange and terrible-looking. The father said, "That looks like an ear," (pointing to one corner of the pillow which was sticking out) and the imagination of the child, which was very active, at once made out that it was the ear of the supposed ghost, and cried. "O papa, that is the ear of the monster, did I not tell you that this house is haunted, now we know it is true." The father said, "Dear boy, you are right, but be brave and strong; get hold of this stick and we will destroy the ghost." You know, boys are very heroic, they can dare anything, they have great courage, and so getting his father's beautiful cane, the boy struck a hard blow, a noise was heard and there was heard a tiny cry. The servant in the dark room then drew the supposed ear of the monster back into the room. That pleased the boy and with courage he cried that he was getting the better of the monster. The father

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cheered him up, puffed him up, praised him and said, "O my dear boy, you are so brave, your are a hero." But while talking to the child there appeared two ears of the monster in the crack or opening between the doors of the room. The child was urged on and he ran towards the monster and dealt blow after blow upon the head of the supposed monster. He beat it and beat it repeatedly, and cries were heard from within and the father said, "Hear, O child, the monster is crying in anguish, you have conquered, you have conquered." The child went on beating the supposed monster, and the father pulled out that pillow. The father cried, "O brave boy, you have beaten the monster into a pillow, you have converted him into a pillow. The child was satisfied that it was a fact; the monster, the ghost, the superstition was gone. The child become brave and jumped and danced with joy. He went about singing and then he went into the room and brought what the father wanted; but would any sane father advise a similar remedy for grown-up boys? O, no. That remedy is very good for small boys, but not for others. For that small child this method did some good, it served its purpose, but grown-up children need no such remedy, as that. From every small child we can drive out any haunting fancies or dreams, if there be time enough to devote to them. Now just mark. Vedanta says, as in this case of the haunted room, the real ghost was not driven out by the beating of the pillow by the child; the real cause of the driving out of the monster was not the beating of the pillow, it was the evolution of the faith in the child that there was no ghost in the room. The child was made to believe there was no ghost, and there was no ghost; the ghost had come into the room through the imagination of the child. The ghost was in reality never there, it was this false imagination which put the ghost in the room, and this false imagination it was, that must be cured. Grown-up peoples' imagination can be cured differently. People believe first that we are lost, that we are naturally sinners, that we are on the brink of a dreadful hell which awaits us, that there is a whole lot of sins weighing us

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down; that through the crime of Adam came our sinful nature, that by nature we are sinful, that that we are poor, crawling, weak creatures!' (You will please excuse Rama for speaking plainly). One part of the Bible makes people believe in their sinful nature. The Old Testament drove into the souls of the poor Christians in this world, it drove into the lighted rooms of your hearts, it drove into your minds, the cellar of your immutable Self, the ghost of the fall, the sinful nature, the ghost of the menial, down-trodden, poor self. These ideas were forced into the hearts of the people, the idea that they are nothing in the world but poor creatures, poor worms, and nothing else, verily nothing else but poor, weak creatures at the mercy of wind and storm, powerless in this world. First was the ghost of superstition driven into the souls of the world. Then came the New Testament. Rama speaks not from a biased stand-point. In the New Testament the father strove to undo the silly superstition, worked into the people by the mother, the Old Testament. In the New Testament the father, St. Paul came and did his best to drive out this ghost from the hearts of the people, and tried his best to rid them of this ghost and to free themselves. What plan did he adopt? Rama says, St. Paul did not do that, but Divinity through the body of St. Paul did that, and told the people how it was to be done. It was told that these sins, this gross sinful nature, this grovelling in the mind, this groping in the dark, this sin, this ghost of a sin and perdition may be driven out by a certain process, regarded by him as baptism—by becoming Christians, by joining the church, by attending services, by asking grace over roasted pigs, by feeding and supporting high priests, by putting on the livery of Christ; by doing all these things you are saved and your name is written in the book of life. Do this process, the beating of the pillow, as it were, perform these ceremonies, do these things, take the name of Christ, sing in the Church, hold services, pay priests, feed them fat and by that method you are saved. Rama says, if people having performed those services, acquire a living faith, if they acquire a living conviction that they are saved, then

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they are really saved. Rama says if the really true Christian after performing these services in the name of the Church believes himself to be saved, he must be saved; just as the child performed the service of beating the monster into a pillow, the room was no longer haunted, the monster, the ghost was no longer there.

Similarly if you are Christians and get firm conviction that you are saved, as a matter of fact you are saved. Rama does not agree with the free thinkers and agnostics who call the Christians' living faith lost or gone ; he does not agree with these people in denouncing the Christian faith. If your faith gives you courage of mind, and makes you firm in the belief that you are saved, then you are saved; but at the same time Rama says the world is no longer a child, the world is in the state of a grown-up boy. This kind of dogma has saved millions and millions of people up to this time, but it is now high time to drive the ghost out of your rooms by trying to realize that your nature is not sinful, that your room is not haunted by any ghost, by realizing that you are no wretched crawling worm, by realizing that your soul is not down-trodden, is not low. Realize that you have always been pure, that you have always been immaculate, have always been the All-in-all, realize that you are the Holy of holies, the Lord of lords, the God Supreme. *Think that, feel that, realize that, live that.* What is the use of touching your nose by stretching the arm around the back of the head when you can touch the nose from the front of the face? There is no use believing in salvation by performing services.

Vedanta says if you bring your faith to believe that you have always been saved, you are the saviour of the universe. If you believe that you never were the body, that you never were in thraldom, if you be as grown-up boys and not as silly children, if you realize with Vedanta that you are always saved, if you realize with Vedanta that you are the saving energy, then you are the saviour of the whole world. Waste not your energies in superfluous, meaningless and extravagant ceremonies. Waste not your energies in the puerile ceremonies of beating the pillow in order to save

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yourselves. Be no longer children. Realize yourselves to be saved, and saved you are. Thus the saving element in all Christianity is Vedanta. Vedanta is the finer process. If after all the ceremonies are over, you become firm in the conviction of "I am saved" and nothing else, just remember, it is Vedanta permeating and pervading your Christianity which saves you. Attach not undue importance to outside names and forms and ceremonies.

In the Crusades during which so much blood was shed, war and struggle were brought on by the Christians in Judea. In one of the skirmishes, the Christians were beaten, were repulsed and driven back. One of the fanatics in the Christian armies, who wanted to win fame for himself gave out that he had a vision in which an angel had revealed himself and told him about a certain lance which had once touched the body of Christ, and which was buried under his feet and that by finding this lance the Christians would be led to victory. The people took up the story and passed it on until it spread to the entire army, and all the people without giving any thought as to the truthfulness or falsity of the story, began to dig and dig, but could not find the lance; they dug from early morn till late at night, but still no lance was found. They became very much discouraged and were about to give up the search when all of a sudden the same fellow began to cry out at the top of his voice that he had found the spot. All went with him to the place where he said the lance was to be found and they found the lance. It was old and rotten, it was eaten up by ants and worms, and he said, "Here is a lance, corroded by the earth, a lance which must have touched the body of Christ". He held it up where everybody might see it. The Christians jumped around it with joy, their happiness knew no bounds. Being inspired with the finding of the lance covered with earth, being filled with energy and strength, all attacked the enemies again and came out victorious. Afterwards when, the Christians came back to Europe, all believed that it was the virtue of the lance which had brought them victory. But after a while this same man who had told the first story fell sick

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and was at the point of death. He confessed to the priest who came to bless him and told him that the lance story was a fraud. He said the lance in reality belonged to his great-grandfather who also was in the army. The lance had been wrapped in rags and kept in the house since his great-grandfather's death. It had been used not only by his great-grandfather but had been handed down to him from his ancestors. Now when the Christians were going to Jerusalem, he said he took this lance with him, wrapped up as it was but on the field he found it worthless but when fleeing, the idea came that he might as well be popular, he might as well win a name for himself. So he gave out the story about the lance, and when the people were digging on the opposite side from him he took the lance and threw it into the ditch, and when they came there and began to dig, they found it. Historians played the eavesdropper, divulged the secret and made it out that no virtue belonged to the lance, but the virtue lay in the enthusiasm and perfect faith of the people. They gave out that the victory was not due to the lance, but to the power within the people; the people, they said, manufactured spiritual force within them, and that living faith of the people brought victory and not the lance. Similarly Vedanta says, "O Christians, O Mohammadans, O Vaishnavas, ye different sects of the whole world, if you think you are being saved through the name of Christ or Buddha or Krishna or any other saint, remember the real virtue does not lie in the Christ, or the Buddha, or the Krishna or any body; the real virtue lies in your own Self." Distinguish between creed and faith. The story of the lance was the creed of the people and the living power, the enthusiasm manifested was what might be called the faith of the people. It is the living faith which saves and not the creed.

Vedanta says if it is this living faith, this living power, which was the cause of the Christians being victorious, why not take it up and apply that living faith to your own beloved *Atman*, your own true Self? Why not apply it to the *Atman*, the true Self within? Why apply living or

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dead faith in Christ, Buddha, or Krishna and others? Why not apply it to the *Atman* within, to the God within ? What an easy process, what a natural application of the living faith!

This question is put to Rama most frequently. If such is Vedanta, if this is the substance of Vedanta and if Vedanta had its origin in India, why is India so down-trodden? The reason of India's downfall is that the people do not live Vedanta. Americans live Vedanta more than the people of India do, and they are prosperous. The world has no right to attribute the downfall of India to Vedanta. Rama will prove that by telling a beautiful story. In a village in India a boy became quite a scholar. He had studied in the university and while living in the university town he got some of the European ways. You know in India the people are very conservative and it is of very recent date that English ways and customs have been introduced.

Rama knows many people who have attended English universities, but who never wear English clothes, never speak the English language. The parents would not tolerate such insolence before them. Well, this student purchased a clock in the university town and during the three months' vacation he lived where his grandmama was. He felt the need of this clock and so he took it with him to his grandmother's house. Now the grandmama was naturally averse to this intrusion in the house. The young man brought no English clothing with him, but he felt that this clock was indispensable for him in his study. He dared not bring any English chairs or tables, for they were regarded as awful, but he brought the clock at all hazards. The whole family was against it and especially the grandmama. She could not bear this intrusion, it was something terrible. "Oh," said she, "It is all the time giving forth tick, tick, such an odious sound; break it up, destory it, throw it out, it is a bad omen, it will engender something awful, it will be the cause of some disaster." She would not be reconciled. The young man did his best to explain, but she would not be pleased. The

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boy kept the clock in his study despite his grandmama's remonstrances. It happened that thieves broke into the house and some jewellery and money were stolen. The grandmama got additional evidence in her favour and exclaimed, "Did I not tell you that this clock would bring disaster? Thieves came and stole our jewellery and money but the clock is not stolen. They knew if they took the clock they would be ruined. O, why do you keep this dreadful thing in the house?" The boy was very headstrong and all her ravings were of no avail. The boy kept the clock in his study, and not long after, the father of the boy died and then the grandmama became fearful. She cried, "O audacious boy, throw away this terrible omen from the house. How can you dare to keep it longer?" The boy still kept the clock; and again after a short time the mother of the boy died, and then the grandmama could not tolerate the clock in the house any longer. Like so many other people, she thought the clock to contain a worm, for they had never seen anything run by machinery. So she thought there must be a worm in the clock to make it move, she could not conceive of its ticking and running of itself. She thought the clock to be the cause of all the troubles in the family; so she caught hold of the clock, took it into her private parlour and put a stone under it, and by the aid of another stone she broke the clock into pieces, she wrecked vengeance on the clock. Now mark please! You may laugh at the state of the grandmamas in India, but you are playing the part of these grandmamas in other respects. People put this and that together and jump at conclusions; they say that one thing is the cause of the other. Europeans, are especially prejudiced and jump at the conclusions that Vedanta is the cause of all the downfall of India. In the same manner do they jump at conclusions in their arguments in other matters in this world.

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

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Just here let Rama say a few words as to the part the mother plays in raising the whole world. All the great heroes of the world were sons of great and noble mothers.

It is the mothers who can raise the whole world; it is the mothers who can make the country rise or fall; it is the mothers who can make the tide of nature ebb and flow. It is always the great heroes who are the sons of great mothers. If these truths are instilled into the child in its infancy, if the realization of the true Self is instilled into the child in its infancy, it may grow to be a Krishna or a Christ.

Mothers may spoil the nature of their children, or raise and elevate it. This is the mother's part. You have heard of the Spartan mother having said to her son who was about to go to the battlefield, "Come either with the shield or upon the shield, come not without it. Come to me either alive or dead, but never come defeated."

There was a queen in India, who shut the gates of the city against her husband when he returned defeated. She sent this word to him, "Go away, you traitor, you are not my husband, you have allowed yourself to be defeated. I know you no longer, go away, you are not my husband."

Here is the story of an Indian queen who took a vow of seeing that all her children were perfect. She took the vow of making all her children free from transmigration. The one goal and object of the mothers in India is to make their children free from transmigration. A man of realization is a free soul and is never born again. She also took the vow of making all her territories filled with men of realization, with God-men.

She also wanted to make all her subjects God-men. This was one vow by one mother and she succeeded. Her sons were God-men, they were Krishnas, Buddhas, philosophical men, men of renunciation and they ruled the whole community; all her subjects were made free. One woman did that; and what was her process? She used to sing to her children while very young, she used to sing to her children while she nursed them at her bosom, she used to instil into them with her milk, the milk of Divine

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wisdom. The milk of Vedanta she drilled into them while she rocked the cradle, while she sang her lullaby to them—

1

Sleep, baby, sleep.
No sobs, no cries, ne'er weep.
Rest undisturbed, all fears fling,
To praise Thee all the angels sing.
Arbiter of riches, beauty, and gifts
Thy innocent *Atma* governs and lifts.
Sleep, baby, sleep.

2

Soft roses, silvery dew-drops sweet,
Honey, fragrance, zephyrs genial heat
Melodious warbling, notes so dear.
And all that pleases eye or ear.
Comes from Thy heavenly, blissful home.
Pure, pure Thou art, untainted Om.
Sleep, baby, sleep.

3

No foes, no fear, no danger, none,
Can touch Thee, O Eternal One!
Sweet, lovely, tender, gentle calm,
Of sleep Thy *Atman* doth embalm.
Thyself doth raise the spangled dome
Of starry heavens, O darling Om!
Sleep, baby, sleep.

4

The sun and moon Thy playing balls,
The rainbow arch bedecks Thy halls,
The milky ways for Thee to walk,
The clouds, when meet, of Thee they talk;
The spheres, Thy dolls, sing, dance and roam,
They praise Thee Om, Om Tat Sat Om!
Sleep, baby, sleep.

5

In lilies and violets, lakes and brooks,
How sweet Thy sleeping beauty looks.
Let time and space, the blankets warm,
Roll off Thy face by sleeping arm.
Look half askance as baby lies,
Dear naughty boy with laughing eyes!
Sleep, baby, sleep.

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6

The shrill, sharp echoes of cuckoos
Are whistles, rattles, Thou doth choose,
The sparrows, winds, and all the stars
Are beautiful toys and baby's cars.
The world is but Thy playfull dream,
It is in Thee, tho' outside seem.
Sleep, baby, sleep.

7

O wakeful home of rest and sleep!
O active source of wisdom deep!
O peaceful spring of life and action!
O lovely cause of strife and fraction!
To limiting darkness bid adieu.
Adieu! adieu! adieu! adieu!
Sleep, baby, sleep.

8

The beauteous objects, charming things,
Are flattering sounds of beating wings.
Of thee, O Eagle blessed King,
Or fleeting shadows of Thy wing,
Bewitching beauty half reveals,
And as a veil it half conceals,
The wearer of this veil, Sweet Om,
The real Self, Om, Tat Sat Om.
Sleep, baby, sleep.

This gives some idea of the lullaby which the queen sang to seven of her sons. When the sons left home, they went abroad filled with Divinity. Through them was Vedanta spread. The eighth child was not trained exactly that way, because the father did not wish this child to leave the throne; he was not wanted to become a perfectly free man. So to this child the mother did not sing this lullaby, but she had to carry out her vow in some other way, that the child should not suffer sorrow or be pained in this life. As the eighth child was not to leave the royal throne it was not brought up the same way as the other seven. The eighth son was placed in the care of a nurse, but when the mother was about to die, this son was brought before her, and she gave him this lullaby which was written on paper and wrapped in some rich, costly material and covered with jewels. She encircled it around his arm, and asked

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him to keep the amulet most sacred. She asked him to read the paper contained within, she asked him to think it, feel it and it would make him free, it would take away all sorrow. But she told him the amulet was not to be opened except in case of emergency. The mother died and the father died, and the boy became the king and ruled for many years.

One day elder brothers of the boy came to the capital of their father, and sent a message to the boy, Alark by name, and menaced him to leave the throne, because they were the elder brothers, and they were the rightful heirs to the throne. They said, "He ought to leave the throne in favour of the eldest brother." When this Alark was threatened by the authority of the elder brothers, when he was threatened by the precedence of his eldest brother, he trembled with fear, he was terrified and knew not what to do; he wept at the fear of losing all his grandeur and glory. On returning to his bed at night he noticed this amulet around his arm, and the last words of his mother flashed through his mind. He opened it and read the paper, with tears in his eyes he read, "Thou art pure, thou art immutable, thou art all knowledge, all power, thou art the arbiter of all power, thou art the giver and restorer of all beauty, all joy in the world. Think not yourself to be the body, depend not on worldly things, rise above it, meditate upon it, think it over, friend and enemy ye are!" The son realized it through and through, his anxiety and fear were gone, cheerfulness and joy were brought to him. He sang it again nand again. What with the meaning and virtue of the song and what with the good wishes of the mother, he was resuscitated became himself; all fears and anxiety had fled, and sorrow was gone; he bade adieu to all worldly expectations, all worldly longing, all petty desires. He realized it so much, so filled was he with purity and power that it was gushing out of him; he forgot to go to bed. He dressed and went to the spot where his brothers were, and cried, "Come, brothers and release me of this burden—this head-aching crown—here is the burden, take it, release me from it, I know I am all these

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bodies desirous of sitting on the throne and ruling the kingdom; I am you, and you and I are one, there is no difference." When the brothers marked this sacredness on his face, it filled them with joy, and they said that they came not to take the throne, for they were the rulers of the whole world; they simply wanted to give him his true birth-right which he must not lose. They said, "O brother, this is not you who are the dupe of the senses; you brother, you are not the king of the earth only, but the king and ruler of the Sun, the stars, the worlds, and all the *okas* that be. O brother, come, realize that you are the Infinite, the Immutable Self, the Sun of suns, the Light of lights." The prince realized this truth, and he (Alark) went on ruling, but he looked upon the office of the king as an actor's role in the theatre, imagining himself to be playing that part. Well, this prince was sane and nothing could make him sorrowful. He ruled as a mighty monarch and was a most successful king of the world. Success sought him.

Joy Eternal, Unbroken Peace is yours, nay, you are that. Realize your Centre and be there for ever and ever.

Om ! Om ! Om !

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VEDANTA: THE ROD OF MOSES

Lecture delivered on March 5, 1903, *in San Francisco.*

My own Self in the form of ladies and gentlemen,

There was a question put to Rama after the lecture delivered in Old Fellows' Hall and the reading from the Upanishads will answer the question.

The question was, "Why do you preach renunciation and talk of giving up desires and casting aside all worldly attachments? Vedanta wants us to break all connections with the whole world and suppress our love for the whole world. It crushes out and dries up all love for humanity in our hearts."

Upanishads—"When one obtains true Bliss or realizes his true Self, then his duties are all good, and good flows from him spontaneously. That is the Law. One who does not obtain Bliss cannot do good to humanity; only he who obtains Bliss can do good to humanity. If you are very poor, if you have no food and are starving yourself, how can you appease the hunger of others?"

Pupil—Sir, I want to understand what this Bliss is.

Preceptor—The Infinite is Bliss. *There is no Bliss in anything finite.* So long as you are finite, there is no bliss, no happiness for you. The Infinite is Bliss. The Infinite only is Bliss.

This Infinite! How must we understand it? There is no need to make any comments, but Rama wants you to mark these words and think over them and settle them in your mind and the time will come when you will apply these words, "The Infinite is Bliss; there is no Bliss in the finite." And this Infinite you must understand.

In the English language there is the word "whole' 'Are you whole' means 'are you strong, are you healthy.' Beautiful word is this. So long as you regard yourself as a part only, a small, finite something like three cubits and

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a half long and 150 pounds heavy, so long as you consider yourself to be flesh and blood, so long as you are limited; you are impaired, you are cut, you are divided, you are not whole, you are simply a finite fraction and are not whole, not healthy, not strong. You are stagnating. If you separate a small particle of water from the sea, it will become putrid, it will become stagnant and filthy. Similarly the man, the sage or saint, or anybody who feels himself as a finite being, who feels himself a finite being limited by time or space, confined within a short area, is not healthy, is not whole and is not happy; he can lay no claim to happiness. The very moment your vision is not limited, the very moment you dispel your finite consciousness and feel that you are the all, that you are the whole world, that you are an Infinity; when you realize that, then you become whole and the bodily disease, trouble, anxiety is dispersed, dispelled, evaporated.

This is the secret of all healing, all magnetism, all mesmerism. Be thou whole. Whole thou art. That is the Truth. Live in Truth. Realize that you are the Whole, that you are Almighty, that you are Divinity.

Pupil—What is this Infinity?

Preceptor—Limitation is of three kinds—limitation due to time, limitation due to space and limitation due to causation. Being the Whole means realizing Self, pervading all time, transcending all time, transcending all space, transcending all personality. Where one sees nothing else, hears nothing else, understands nothing else, there is Infinity, because so long as something else is beside you, you are limited and finite.

Where one sees or hears or understands something else, that is finite. Hearing or seeing spirits, hearing astral bells or clairvoyance as it is called, is finite. You are on the road to realization, but you have not yet reached the final goal—when one sees nothing else, hears nothing else but Infinity. The Infinite is Immortality and the finite is mortality.

Pupil—Sir, where does Infinity abide, on what plane?

Preceptor—In its own greatness; not even in greatness.

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It means that Infinity is beyond time and space. Then how can you bring Infinity within time and space? To ask about Infinity where it resides, is putting the question like this, "Bring me half an ounce sea-waves." Sea-waves are not measured by ounces or pounds avoirdupois. Similarly Infinity cannot be measured by how, when and why. If it could be, it would not be Infinity.

The question put to Rama was that Vedanta by teaching renunciation of all desires and attachments, preaches hatred. Now it is not so. Just mark the words of Vedanta, "Give up love and attachment." But you say, "O, if we give up love, love is God and we give up God." O people! love in this country means cupidity, it means stupidity.

In India there is a better word which means stupidity. People say, "O, he is in love." Well, this is not love at all, it is something diabolical. Rama has more regard for Truth than for anything else. All personal attachment makes you finite and makes the object of love also finite; then both fall, you and the object of love. Vedanta wants you to give up cupidity, stupidity and all attachments, but does not want you to give up true Love. That you have not to give up.

Take the case of the child. Is the child a lover? No, no. The child is not a lover, but he is love itself. So says Vedanta, "Be not a lover, but become love itself." Now what is it that makes a child a magnet? It is not being a lover, but being love itself. The child has no attachment, no clinging, no personal selfishness, but the child is love itself and that is what Vedanta says, "Become love itself; then you become a magnet, become Whole."

People talk a great deal about making themselves healthy, about healing others etc., but please waive aside all selfish methods and motives which keep you finite. All desire is love, all desire is personal love, all desire is attachment. Throw it off and you are Purity itself. If you gain Purity then your body is bound to be healthy. Your intellect is bound to be perfection itself, if you realize this Purity which Vedanta preaches. This Purity

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is the real, true renunciation so frequently preached by Vedanta.

Get that Purity. Is not the child pure? It is indifferent to everything. Mark the little tyrant. He rides on the strongest shoulders and pulls the hair of laurelled heads. How strong a magnet is he? What is the cause? Purity. That is what makes the child a magnet and that is what makes the child so beautiful. So says Vedanta, "Realize this renunciation and you become love itself; through you will flow naturally and spontaneously good to all mankind." When we want to do good to the world, we can only do so when we become all goodness, not till light comes from us naturally, spontaneously, as light comes from a burning lamp.

Mark, the eyes of the snake are charming; they are a magnet, and small birds fly into the mouth of the snake. What is that charm in the eyes of the snake? They have a look of indifference; there is no clinging to anything and you know the saying is, "Be as wise as the serpent."

There is the whole secret of magnetism, of power, of health and everything. It is true that sometimes the snake apparently swallows its young ones to protect them or rather the snake puts its young in its mouth to protect them, but it often eats up its own children. The snake gives birth to a lot of small snakes and if all these snakes should live, the world would become uninhabitable, but nature has provided for the protection of the world and the snake eats up its young. The snake is an animal which has no attachment. The snake casts off its skin, it has no attachment for its skin. Similarly Rama tells you that if you can mentally realize Vedantic consciousness and really cast off the body as if it never existed, if you can throw it aside and realize, "I am Divinity, the All, the God," if you realize that you have nothing to do with the senses, the personality, then you become an Infinite being. You become a magnet. Vedanta says, "If you realize this, if you become perfectly pure, you become a magnet, and what is this magnet? You become the concentrated essence of Love and good flows through you of itself."

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Again, do you not see in all your attachment the fact, not to be denied, that you are misreading your affections and feelings. When you say you are in love, in reality you are in hatred. So when Vedanta says, "Give up love," it should be put "Give up hate." This must be understood. Wherever you attach yourself to an object, you are attached to one object only but are detached from the whole world, are you not? When the child has not learned love, the child is all love, it is, as it were, one with all. When the child is a month old, any person may pick up the child, may fondle the child, it is so good, the child is love; but there comes a time afterwards when the child falls in love with somebody and what happens? The parents become a burden, sisters and companions please not and the old friends are detached, the whole world is detached; the grown-up child goes to business but it suffers, he goes to the beach but that becomes irksome, for nowhere is his lady love; all things become insufficient compared to the lady love. When you say a man is loving, he is really hating the whole world. When you are loving a particular object, you are detaching yourself from the whole world. So Vedanta says, all personal attachment means stagnation. Then do not commit suicide.

Vedanta says, here is a case of cupidity and here is the case of the child ; the child is love itself and the first case is cupidity and nothing more. So when Vedanta says, 'Rise above your desires,' it means to make you a blessing to humanity. Vedanta puts your powers at their best and makes you unite with humanity.

Is it not a fact that all the benefactors lived pure lives, lived free of personal attachments? Did Christ ever marry? No. Saints and prophets, did they marry? No. Rama speaks not against marriage, but he means to keep the mind one with Divinity, to keep the soul one with the whole world. Some of the saints married, just mark their relation. Their mind was perfectly unattached, perfectly pure, even though they lived in the family, had children; but we do not live where our bodies live, we live where our minds live. We live in reality where our minds live;

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so all our saints who lived apparently a married life, lived wholly and solely with Truth, lived in the Light. "I am the All." Thus Vedanta by asking you to gradually give up your attachments simply makes you the benefactors of the whole human race.

Most of the literature which comes from the American Press makes a big talk about magnetism and mesmerism, hypnotism and clairvoyance and all sorts of things; and most of this literature publishes and teaches different methods and ways of keeping the body strong and healthy and curing disease. It is all very noble and the intention is most laudable. But with some notable exceptions, the vast majority of such writers smacks of a principle diametrically opposed to the Truth; a principle which is tinctured and tainted with selfishness, a principle accentuated by a copyrighting, favour-currying, self-aggrandizing spirit. And remember, though these people are doing their best and are doing a grand noble work, still if you want to steer clear of their weakness, if you want to keep yourselves masters of the real power and to achieve success, you will see that the Truth is paradoxical. The way to achieve a thing lies in becoming opposite to the thing. It is so and we cannot help it. Rama lays before you the perfect truth and you may verify it by your own experience. You may try all other methods, and then take the words of Rama and try and use them when you get time.

The way to gain anything is to lose it. He who would gain his life must lose it. Rama finds that most writers contradict this Truth. If you want to achieve success, you must become a magnet; for to a magnet particles of iron are drawn from all directions and the desire is like a particle of iron.

When a man is successful, he is a magnet. If you want to be a magnet, you will have to undergo the process of making yourself a magnet. And what is the process?

Here is something. In it there is a positive as well as a negative element, both are stored up; both are there; but how is it in the magnet? When the two elements are not described (separated), there is no attractive force, but

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the magnet has the positive element free from the negative element. The positive collects on this side and the negative on the opposite side, then the force becomes perfect like the Rod of Moses, with which Moses touched the Red Sea and divided the waters. So here are the divisions, in order to have a magnet they must be polarized. Similarly you have to be polarized and then you become a magnet. Now what is Vedanta? Vedanta teaching the principle of Renunciation, is simply like the Rod of Moses, the beautiful Rod of Moses, it separates the chaff from the grain. It divides the lower nature from the higher; it makes a discrimination, it makes you separate your Divinity from your animal nature. Just mark. All clinging attachments are due to the finite nature in you. What desire can there be in the Infinite? All desire implies finiteness, finitude. The Infinite cannot desire, the Infinite has nothing besides it, for it is but itself. Then how can the Infinite desire? It is the limited being only that can desire. Thus you see that all your desires and attachments proceed from your finite nature, your *mayavic* element. The Infinite Self in you is above desires. So you see, the desiring element in you, this little false ego is the animal nature in you, is the lower nature, and the Divinity or Infinite in you is beyond all desires. Now then what does Vedanta do? Vedanta wants you to separate the two. Everything is mixed up. You are calling yourself this little selfish finite ego and with Real *Atman* or Rama, or God you are mixing up this false, apparent, deluding, finite nature.

Vedanta says, render unto Caesar the things which are Caesar's and so render unto Rama or Divinity the things which belong to Divinity. These desires, this false self should be taken at its own worth and realized to be nothing. Assert your Divinity, feel yourself to be the God of gods, the Lord of lords, the Infinite One, then what desires have you, you are everything. He desires who is not in all time. He will desire things which come to pass in seven years. To the true Self there is no desiring, for the true Self is everything. Everything is within you. Verily, all objects, all joy, riches, everything man can desire, am I. Feel that

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and chant Om and try to feel that. You must realize that. You have always thought yourself to be the body and the body you have become. Think Divinity, live in Divinity, and where is then any room for desire? Thus Vedanta makes you a magnet, the positive and negative poles are separated and the body is magnetized.

Here is now something very important. People make a mistake in saying that such and such a speaker has great personal magnetism about him. That is not the only magnetism you desire. There is one man who wants to be a magnet to attract thought; another wants to be a magnet to attract riches; another wants to be a magnet of personal charms, beauty; other people want to be magnets of other kinds; but the secret of all this magnetism is Renunciation; mark these words, *pure renunciation and nothing else.* You need not waste your time in printing books to teach perfect health. If you can remember these words and act according to them, you are a great magnet. Rama tells you these things from personal experience and you may try them. In order to become a magnet of thought, so as to attract all sorts of knowledge to us, will it do to pray to God? To say "O Lord Almighty, give me light. O thou who art Light, give me Light." Will this prayer give you Light? To say it won't do. "O, let me have Light." Remember, just as we think, so we become. If your thought is of this kind, "Let me have light," what will the result be? The realization of this thought in you will result in your being in a position from which light is always away. This thought 'Give me Light', of asking and begging for Light, places you at a distance from Light, and the result will be that Light will never come, it will always be away.

Rama says, mark the man born of rich parents, his birth-right, you say, is ten millions; but when does he get his birth-right? O, he must wait a long time. He is always wishing for the death of his mother so that he may get his birth-right. So when we pray to God and say, "O Lord, I am your disciple and being your disciple, O Lord, let me have this and that," then you will have to wait till

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God dies. God never dies, and you will never get your birth-right. This is not the way to get Light or Knowledge from around us. Never did man get anything by praying, by begging, asking or seeking.

This is an astounding statement. But Philosophy proves it. What is Might? Might is to give up the desire for Light even. So long as you desire Light, it eludes your grasp. Shall I ask Light to come to me? By the act of asking or begging, you shut out light. The very act of asking or begging closes all light upon you.

Rama will relate a very funny story. There was a man in India who was practising a *mantram* in order to win his lady love, but the sage who gave him the *mantram* that he was to repeat to himself, asked the man to beware of one thing. Now what was that? The sage told the man never to allow the idea or thought of a monkey to enter his mind when he was practising this *mantram*. Well, the man began to practise the *mantram* and he was trying hard not to think of the monkey but everytime he practised, the thought of the monkey came to his mind, he could not exclude the thought of the monkey, the monkey kept all the time before him. He could not for a single second repeat the *mantram* without the thought of the monkey coming before him. He went to the sage and said, "Sir, sir, if you had not cautioned me not to think of the moneky, I would have been able to chant the *mantram* and would never have thought of the monkey but when you want me to keep out the thought, then it haunts me, overshadows me." Similarly by the very attempt to shut out ignorance, by the very attempt to bar out ignorance and weakness, you post weakness and ignorance there.

Light comes as does the light from the sun or from the stars. Vedanta says, "Give up desiring and asking for Light, purify yourselves of this desire for Light, renounce it, give it up," and lo, what happiness! Feel Truth. "Let Light come or not. I have nothing to do with this light. O, I am the Sun of the universe, I am the Light of the universe." Feel that. Here you see you are not the lover but Love itself. You are not asking or begging

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for Light, for you are Light itself. I am not the body or the mind. Light is to come to the small personality, the little ego only, but you are not the ego, you are in reality Light itself. Think this, realize this and you rise above desires.

There is a beautiful verse in Hindustani language which means, "You are honey, honey; no desire and above all desires."

It is a matter of personal experience that whenever Rama tried even to think out any subject, no matter how hard Rama tried and tried, he failed, until unconsciously the mind became disgusted, and Rama said, "O, let matters go. I shall have nothing to do with the essay, let it be attended to or not, I care not" when lo! all of a sudden the idea came. "O, why, why desire for Light, discard the desire, throw it aside and desire not." Then light comes, knowledge comes.

When studying in the advanced class at the University Rama took a vow never to do anything with the aid of the professors and this was a very hard task. This was the self-appointed task to solve all the hard problems in Mathematics and do all this without the aid of any keys or professors. While trying to solve the deep problems Rama laboured and laboured. In some cases he was successful, but in many cases not. Rama worked from 5 o' clock in the evening till 4 or 5 o' clock in the morning and still problems were not solved. Rama became disgusted and went to walk upon the top of the house to get the fresh air and was thinking of taking a knife to kill himself, for he must solve those problems and as yet he had not. At that time when Rama gave up the body, everything of the solutions came to him. So we see that always in difficult matters we make ourselves a magnet of thought, we rise above thought. Now in these days what does Rama do ? The first thing is to throw aside all idea of doing this or that—"I do not desire to write anything, away, away. What do I want with it? I am Light and I enjoy my own Glory, and the enjoyment of my own Glory is success, real success and all other things are mere delusions; even if worldly

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success comes to me, I will never enjoy it. My every joy is Divinity." This is the way. Try to possess the knowledge of Heaven and everything else will follow itself. Have first your own secret secure, and all things will follow. Here is the thought, "I have nothing to do with this or that, I have no responsibility or fear. I am not responsible to anybody, I do not have to pay anything to anybody. I am myself, I am Light."

What pleasure can the world give you? All joy and all pleasure comes from within you. The real Self is all Bliss, all Glory, all Joy : I will enjoy that ever. If I get these things, I must not enjoy them, and what happens? The result is that my mind is filled with thoughts and ideas. Ideas seek me. This is the Law. Thus we see that in order to become a magnet of thought, one must rise above the desire for Light; and this rising above the desire for Light is the negative side of the problem, and the positive side is "Feel, I am Light. I enjoy my own Glory."

Now another secret. If you want a friend or wealth, etc., to come to you, what have you to do? Give up the attachment to the desire, and after doing the negative side, a part of the problem, take up the positive side which is the statement and belief that "I am Divinity, I am the Lord of lords, the Light of lights, all beauty, all joy, all pleasure am I, I am the great over-soul of all, I am the Ruler of the universe." Feel that, think yourself Divinity, give up the false idea entirely, and when things come, look at them with other eyes, enjoy Divinity only. Then you are successful in the eyes of others, but in your true eyes you are more than successful.

The other day it was told that when a vacuum is produced in the atmosphere by the rarification of air at a particular spot, the rarified air by the heat of the sun rises. What happens then? The air rushes up to fill the vacant space. Similarly when you create a vacuum by rising above desire, your body becomes a vacuum, when you are in Divinity, then to you the body, the seeming ego is dead and gone; it has vacated its place and what happens? Every object here about must rush up to you.

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According to some, the nature of the magnet is nothing else but a vacuum. Well, here is a vacuum created by giving up desires, the selfish desires which were choking up yourself. Throw these off and then you become a magnet, a vacuum is produced.

Question—In order to heal disease, is it necessary to deny matter?

Answer—To heal disease you must feel yourself to be the Whole, you must see nothing but Divinity all through. Feel, feel Divinity and there is no disease. Health, strength, all things flock to you instantly, when you rise above all these. Desire not to see or hear God, for God you already are; when you desire to see God, you place God outside yourself, you place God away. You desire to do good to humanity. Why should the world be so poor to beg your attention?

In the case of Newton, he gave himself up to meditation. *Meditation is nothing else but rising above desires*. His little self was merged in the subject before him and the result was that he became a benefactor of mankind. He did not solve the problem with the idea of benefiting mankind nor languishing mankind in debt. He had no such notion. He did his work because to him that work brought joy itself and he became a benefactor to mankind.

No matter if people do not praise you, no matter if you bear no name. What is success in the eyes of the world is mere delusion of the senses. You gain success on the spot when you feel "I am one with All, with Divinity, Success am I."

Then, must matter be denied ? Certainly. Remember, you are Divinity, and the moment you feel Divinity, matter is gone. Deny matter and assert Divinity. There are not two distinct processes but are one and the same. Similarly you find the real Self of you to be the Over-soul, the Ruler, and Governor of all these bodies, these suns, these stars, these trees, etc. When you feel that and rise above that, and you feel further, what do you feel? When Rama walks, he thinks—"There is the sun, and the sun creates all these clouds and mists, all these are due to the Sun; some people say they are due to the earth, water, etc., but it is not

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true. Water, clouds, mists, all spring from the Sun. The Sun creates them, and when he looks strongly at them, the clouds and mists disappear." So it is one state of Realization when you feel yourself to be the Over-soul, like the Sun and you drive off the mists of the under-soul.

People say, "I am created in the image of God." Rama says, "Be images and you will always be miserable." You are not a likeness or image of God, but you are God.

Take the image reflected in the water. In respect to this image-reflection in water, the Sun is called the Over-soul, so in the first state of Realization man feels his Over-soul like the Sun.

By opening and shutting the eyes Rama usually perceives this, "I envelope the sun, moon, stars, and all that. I give them power, energy and life. I am their back and support. I am the Over-soul." This is one state. If you realize this state, then you will see that all jealousy, hatred, fear go away; to you there is no thought of danger, lest somebody copyright your productions or make capital out of them.

When the child takes away a book, does the mother become disturbed? No, because the child is hers and the book is hers. So why should she be disturbed. So if a man steal anything from you, the man and you are one, and what he steals is yours and his also, then why fear? To you success or joy is not to be had by begging, is not to be had or looked at from the stand-point of what people call success. Your goal is Reality itself, and if other pleasures and objects of the world come to you you must say "Get behind me, Satan, I take nothing at thy hands." Then how happy you become. Heaven itself you become, and you make your life a success.

In order to gain or possess health, to overcome disease, is it necessary to deny matter? Rama says, no, simply assert your true Self and place yourself in the second state of Realization, the state in which the Sun looks at the dew or the mist and they disappear. So when you realize yourself in the second state, you reach a state where there is natural non-duality.

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What is *pranayama* or the practice of breathing? In regard to this, people want to lay stress on this practice, but Rama says when your mind becomes merged or lost in Truth, the breathing practice will take care of itself. The very moment we are lost in that feeling, that very time we chant Om, the breathing operates of itself in the most desirable and best way possible; it fills the lungs and comes from even below the abdomen and fills you. The principal thing is feeling Reality, and if that is there, everything else will be there.

There are people in this country who want to get beautiful eyes, beautiful noses and chins.

Rama says, even by acquiring spiritual powers you are still finite and not happy. People want to apply this psychic power to make riches, even so you are finite, you are miserable and wretched.

Mark this. If you want to gain the object of desire—beauty, colour, riches, health you will have to practise Vedantic Renunciation, but not wholly, in part only. Thus as you practise in part, you get this partial benefit: but partial benefit will not mend matters. Then, why not get the Fountain-head, and the particular object you desire will come to you and in addition everything else will also seek you. So please be not confined to particular objects of desires only, but take the royal road. The short cut to Heaven and Bliss is to realize that you are Heaven itself today.

Realization comes in two ways, either by faith or through knowledge. You can remove your doubts by studying Vedantic literature and it is expected that a clear and thorough exposition of this Philosophy will be given by Rama in no distant future. If you cannot get Realization by reading Vedantic literature, then have faith in it. When Christians get a glimpse of Realization they do not see just as Christ saw, but they have faith. So if you have time and interest enough, then read Vedantic literature; if not, then have faith in Rama, God, in your own Self, and you are saved. Realize your own Salvation. There is no other way.

Om! Om! Om!

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AIDS TO REALIZATION

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THE LAW OF LIFE ETERNAL

The following are some of the letters originally written to Swami Narayana and afterwards enlarged and edited by Swami Rama himself for publication.

I. The dear ones part,
The foes depart,
Relatives die,
Get snapped all ties.
Our systems gay
May have their day
And pass away.
The trees decay.
Birds merrily play
But fall a prey.
The flowers fade,
Light turns to shade,
Our loves are changed,
Beauties deranged,
Names, fames do wane,
All glory is vain!
Fickle, transient is all
This show, it palls.
All objects sweet
Attract but cheat,
They treat, deceive, defeat.

II. Any thing the best,
We choose for rest;
The last, the first.
That we choose to trust
When it feels our toes,
Lo! down it goes.
No sooner we love
Than things dissolve,
Of confiding we think
And in foam we sink.

III. Is all at last
A dream of past?
Is nothing true,
He, I or you?

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Is all a myth,
This kin and kith?
Oh! where shall I turn?
To whom return
The heart that burns,
The breast that yearns?
Oh! unrequited Love!
O! innocent stricken Dove!

IV. See, in this scene of changing shows
There is a changeless One that glows.
In seeming death, decay and pain,
It changes dress but comes again.
Love *That,* nor dress, love Him, nor things.
He changes the dress and flings;
Old garments gone,
Fresh forms puts on.
He is neat and clean
And whenever seen,
New forms He wears
Unthought of, rare.
One order passed, another came,
In both is He, the same.
How sweet is loss, privation!
He bares Himself, 'tis Revelation.
How sweet His stripping grace!
Still sweeter the new face!
The sky, the breeze, the river, rose—
Such veils of gauze for self He chose.
Hide as Thou mayst, I feel Thee.
Covers don't conceal but reveal Thee.
The forms are chased by one another
That we may see the One they cover.

V. O! what a rosary!
This world, I see,
One bead is told,
You say it dies;
Another passes and another and another.
Yet the thread survives.
That thread Divine
Is mine, is mine!
The golden thread I cherish;
Let pass the *forms* or perish.

VI. These fleeting forms—
Mere morning charms!
They dawn and die—
Mayavic lies !

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These things that seem
Are nothing but dreams
Of that Eternal Sun,
The Changeless One.

VII. On foes and friends
I won't depend.
I won't recline
On shows divine,
For bodily health,
Or earthly wealth.
What care I?
My Love and I?
To the seeming things
I will not cling.
These forms of dress—
Mere pawns of chess,
I'll see them all.
Not moved at all—
There, that and this—
I will not miss.
My Love is found.
It's all around.
Oh! Him I trust.
Love Him I must.
The One in plurality,
The only Reality!
My all in all
Oh Him I call!
My friend so true
My *chela, guru,*
My father, child,
My fire-side!
My husband, wife,
My self, my life,
My only right.
The Light of lights
My storm, my calm
My balm, my Rama.

Rama lays claim to no mission. The work is all God's. What have we to do with the examples and precedents of Buddha and others? Let our minds respond to the direct dictates of the Law. But even Buddha and Jesus were forsaken by all their friends and followers. Thus out of the seven years of the forest life, Buddha passed the

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last two years entirely alone and then came the effulgent Light; after which disciples began to flock to him and were welcomed. Be not influenced by the thoughts and opinions of well-meaning respectable advisers. If their thoughts had been at one with the Law, they might have created ship loads of Buddhas by this time.

Slowly and resolutely as a fly cleans its legs of the honey in which it has been caught, so remove we must every particle of attachment to forms and personalities. One after another the connections must be cut, the ties must snap, till the final concession in the form of death crowns all unwilling renunciations.

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (*i.e.*, the Law), must be crushed and suffer Promethean tortures.

The Law is त्रिशूल (the Cross), it pierces the little false self. He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a paradise lost. The Law is fire, it burns up all worldly attachments (स्नेह), it scorches the ignorant mind, yet it purifies and destroys all kinds of spiritual plague-germs.

Religion is as universal and vitally connected with our being as the act of eating. The successful atheist knows not the process of his own digestion, as it were. The Law makes us religious at the bayonet's point. The Law flogs us up to wakefulness. There is no escape from the Law. The Law is real and all else is unreal. All forms and personalities are mere bubbles in the ocean of the Law.

Reality has been defined as that which persists. Now nothing in the world of forms, no relationships, no bodies, no organizations, no societies could ever persist so tenaciously as this Law of the त्रिशूल, the Cross.

Why do deluded, short-sighted creatures love appearances (personalities) more than the Ideal Law? Because through ignorance persons and other appearances seem to them persistent realities; and the Law an intangible evanescent cloud.

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Through hard knocks and painful bumps, they may be saved if they happen to learn the lesson which the grim Dame Nature intends to teach, *viz.*, त्रिशूल (the Cross). त्रिशूल (*Shiva*) is the only Reality and all personalities and objects of affection are passing phantoms, merest shadows, fictitious ghosts. The apparent bitters and sweets, the seeming beauties and monstrosities are only masks put on by the *Bihareeji* (the Playful One) to open our eyes to His glory at last.

When we believe in the forms of foes and friends as real, they deceive and betray us. But we make the matters still worse when we begin to retaliate and impute to them motives and evil natures. The first faithlessness on their part was due to our assigning through love that reality to them, which belongs to God alone. Now that we resent, we intensify our previous error through hatred assigning still greater reality to their forms, and thus invite more pain. Beware! This त्रिशूल (Perfect Renunciation, Shiva) is the ultimate purpose in life. It is a living reality, something more concrete than stones, and well might it be represented by stone *Lingam*. It strikes harder than stones to correct the forgetful mind. To remember it perpetually is of vital necessity.

Mohammadans and Christians are not wrong in calling this Law or God *Ghayyur* (Jealous) and *Qahhar* (Terrible). Indeed, it is no respecter of persons. Let any one set his heart on anything whatever of this world, and unavertedly the wrath of Nature must, must be visited upon him. If people are slow in learning this Truth, it is because they have little power of correct observation; they usually in matters concerning their own personality, do not like to see the cause in the phenomenon itself and they would readily blame others for their own faults and know not to retrospect as a disinterested witness their own moods of passion and feeling and the consequences these entail. Betrayed we must be, when we trust the forms or when in our heart of hearts we give that honour to false things and personalities which is due only to the One Reality, *i.e.*, when we let idols sit on the throne of our hearts instead of

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God. The method of *agreement and difference* establishes the Law of the unsubstantiality of Not-God, knowing no exception.

How often are we not the cause of perfect gentlemen no longer remaining as good as their word, by setting our heart on their promises, and believing in them more than in God? How often do we not bring about the death or ruin of our children by the Law-forgetting love for their bodies (forms)? How often do we not make friends faithless by depending on them and placing in their persons that innermost faith which is due to God alone—*i.e.*, *the Jealous Law*? How often do we not bring living *Gurus* down from their spiritual heights by making them trust on us and on our faith in them, whereas the Law must make us deny them even more than "three times before the cock crows"? How often is not our heart-dependence on wives the cause of domestic strifes and of far worse scenes? Take anything more serious than God, and Divine Love must stab you with piercing glance.

To talk of no unworthy loves, let us take the case of *Gopikas* who set their hearts on the form fascinating of God-Incarnate, and yet they had to shed bitter tears of blood for their mistake. The embodiment of chaste affection, Sita believed in the reality of the form glorious of Divine Rama, yet she, O even *she*! had to pay for the error in being driven into the hissing forests by the Jealous अमूर्त (formless) Rama or the Real Rama, her Master, the Lord of each and all.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद ।
क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद ।
लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद ।
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद ।
भूतानि तं पराहुर्योऽन्यत्रात्मनो भूतानि वेद ।
सर्वं तं परादाद्योऽन्यत्रात्मन सर्वं वेद ।
इदं ब्रह्म, इदं क्षत्रम्, इमे लोका, इमे देवा, इमानि भूतानि,
इदꣳसर्वं यदयमात्मा ।। (बृहदारण्यकोपनिषद)

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Translation :

The *Brahman* must desert him who sees the *Brahman* not in Self. The Kshattriya must forsake him who feels the Kshattriya to be elsewhere than in Self. The people (or the worlds) must banish him who regards the Lokas (the people) separate from Self, the gods must abandon him who looks upon gods as different from Self, the objects or things must give him up who realizes the objects as elsewhere than in Self. Anything and everything must reject him who does not take anything and everything as one with Self. That Self is *Brahman*, that Self is Kshattriya, that Self is the people, that Self is the gods, that Self is things, that Self is each and all.

—*Shruti Veda.*

The seeming objects which attract, are apparently equivalent to the innocent form of *Krishna*. The dragon of mind (मनस्) readily takes them in; but on getting inside, they stab from within, pierce the dragon's belly, and people begin to complain :—"O, my heart is broken! I am undone! I am undone!" Why did you let yourself be deceived by names and forms? Love the Reality only. Cling to God alone. Take in God, assimilate God, walk with God, be God, behave God. That is life. Not till you have given them up, you will see the infinite faithfulness and love which is in the things of this world.

Dear Ones! God alone is real and all else unreal.

La ilah il lillah.

It is true, Mohammad has been misunderstood and often wrongly followed, but any one who sees the Truth, must reverently bow before the Idea, although only one-sided, of putting an immediate end (by sword) to the lingering, chronic tortures of those who are dying by inches through practical non-belief in the only Truth—'There is no Reality but God.' Christ teaches practically the same lesson, Buddha the same, and of course, every one of our own Rishis in one form or another preaches the samething. But what of that, their preachings and teachings could never have survived if they had not found hearty

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response in the private experiences of those who heard them, and if they had not been borne out, verified, and time and again rediscovered by the truthful, the sincere devotees of Light in all ages.

The Law of Renunciation is a stern Reality. No flimsy phantom this! Nations could not be all deluded and carried away by the mere chimerical hallucinations of prophets and leaders. Centuries and centuries could not be run away with by the mere fancy of poor cranks.

People not knowing the real cause of their miseries, which is falling out of tune with the Law, begin to fall foul with the outside symptoms of their malady, *i.e.*, the apparent circumstances. Let the good or bad talk or conduct of people be washed out of consciousness even as misty dreams are consigned to oblivion. Dreams may be nightmares or sweet dreams, we do not try to adjust them or quarrel with them; but rather our own stomach it is that is straitened. So good or bad folks that meet us ought to be entirely ignored, and our spiritual condition improved. Let not these seeming evils or lucks stand between thee and God. There are no insults and faults immense enough to satisfy me in the act of forgiving them.

Let nothing be prized higher than God, nothing valued equally with God. Compliments, criticisms and diseases are equally fatal if we regard Self as subject to them. Feel yourself God and sing songs of joy in Godhead. Look upon compliments and criticisms even as Rama looks upon physical ailments merely as footmen from God's Durbar, who with all the authority of the Supreme Government say, "Get out of this house (body-consciousness at once!") They obey me when I occupy the Durbar throne; they whip me and stab me when I enter into this hovel —the body consciousness.

Even governments whose so-called laws do not conform to the divine Law of the *Trishul* (the Cross), work their own destruction. Shylock-like laying stress on personal rights, thinking this or that mine, feeling a sense of possession, saying "the law grants it" is to contradict the real Law, according to which the only *haq* (right, prerogative)

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we have, is *haq* (God), and every other right is wrong. If nobody else recognises this principle, the Sannyasin at any rate ought to work it into life.

The Law is all pervasive, is the higher Self of each and all, and is Rama in this sense. Yet it must kick out and kill out the personal self. It is cruel, but its cruelty is the quintessence of love, because in this very death of the apparent self consists resurrection of the real Self and Life eternal. He who keeps the false self and claims for it the prerogatives of the King-Self, must, as it were, be devoured by vultures on the height of vanity. The freedom of Vedanta is no impunity from Law for the limited local self, *i.e.*, personality and body. This is turning G-O-D into the very reverse. Millions of beings perish every hour through this mistake. Thousands of heads are sinking into pessimism, and hundreds of thousands of hearts are breaking every minute by the foolish reversal of the order of the Law. The Freedom from Law is secured by becoming the Law, that is the realization of *Shivoham*.

That dupe of the senses who counts on what are called facts and figures, and rests on the foundation of forms, builds on the foam and sinks. He builds on the rock, in whose heart of heart,

God is Real, the world unreal,
and the law a living force.

Let this body be freely called policy player, selfish, vain, proud, or anything else, let it be what they call insulted, kicked, killed, what is that to me, the Self of all?

I am Truth the inevitable,
I am Law the inexorable;
To know Me is to obey Me,
To obey Me is to prosper.
Oppose Me, it will not annoy Me,
Ignore Me, I cannot be anxious,
But will calmly destroy him who slights.

This is no empty threat (गीदड़-भबकी). It is too terrible a truth.

Let us have at least as much respect and regard for Truth (God, Law), as we have for the feelings of persons.

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If the hearts of persons break by our faithful, innocent loyalty to the Divine Law, we cannot be held responsible for that. To us, it should by all means, be of far more serious concern not to break the Law. By yielding to the whims of those we call our dear and near, as against the Law, we invite calamity over their heads as well as ours. There is none nearer than God, none should be dearer than God, Truth (Law).

वय ॐ सोमव्रते तव मनस्तनूषु विभ्रतः ।

Yajur Veda.

Translation :

For Thee, for Thee alone, O Lord! O Law!
I was keeping the mind in my body.

In Vedic days on certain occasions unmarried girls assembled round Fire with folded hands, turned round the blazing one, and sang this song :—

त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् ।
उर्वारुकमिव बन्धनादिती मुक्षीय मामुतः ॥

Translation :

Let us be absorbed in the worship of the Fragrant One, the All-seeing One, the Husband-knowing One. As a seed from the husk, so may we be freed from bondage here (the parents' house), but never, never from there (the husband's home).

बिछुड़ती दुल्हन वतन से है जब, खड़े हैं रोम और गला रुके है ।
कि फिर न आने की है कोई ढब, खड़े हैं रोम और गला रुके है ॥

That prayer of the ancient Aryan maidens is springing deep from the very bottom of Rama's heart; and tears, O! tears are pouring madly along with it.

O God! O Law! O Truth! let this head and heart be instantaneously rent asunder, if any other connection lodges there but Thee. Let this blood be curdled immediately, if any other idea flows in the arteries and veins along with it but Thee.

Another *Shruti* :

अहम् जानि गर्भधसा त्वम् जासि गर्भधम्

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Sense in English :

As a woman of a man, so shall I learn of Thee, I shall draw Thee closer and closer, I will drain Thy lips and the secret juices of Thy body, I will conceive of Thee, O Law! O Liberty!

Is not Rama married to the त्रिशूल, married to the Truth and Law, सदासुहागिन, that other attachments and other connections are still expected of him as of a harlot?

मेरे तो गिरिधर गोपाल दूसरा न कोई !

This is no blind impulse, nor is this a selfish policy to harm anybody. Why, what has innocent Rama committed that ye would drag him into narrow limitations of personal relationship? Spare him, pray spare him. For your own safety's sake, spare him. Leave him alone. In this lies the good of your country and of humanity. Do ye suppose that he will die in loneliness without the tender cares of his body on your part? No, God is real, and life in God knows no hardship and this body cannot drop before it has done the work of God.

It is no good to be meddling with anybody's sacred vows. He will let nothing stand between him and his ideal; no, not even death. Let no one try to shape his career according to notions borrowed from a godless reading of history. Away with your loves and homages to the seeming Rama. These are an insult to the real Rama —the Self of all. Hands off! Wake up from the dream of forms. Shake off the illusion of personalities and body-consciousness even as Rama has shaken off dyspepsia by a life of Law. Burn up sense-attachments by focussing the scorching light of Self on them. Give no quarters to worldly impressions in your heart, keeping it all the time brimful of the Real Rama.

War harchih juz dilbar binad
As shahr-ki-dil berun kunam.

Translation :

Any other thought besides that of the Beloved, let me expel from the city of my heart.

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Is not God at least as sweet as any sense object? People hesitate to love God, because they think they receive no response from Him as in the case of fictitious worldly objects of love. It is this foolish ignorance that thus deludes them. O Dear! His breast instantaneously, nay, simultaneously heaves with thy breast in responsive impulse.

Look not, in the apparent friends and foes, the cause of their conduct. The Real Causation rests with your real Self alone. Look out!

As a little bird just learning to fly, leaving one stone or twig, perches on other similar support, then on another and another, but cannot leave entirely those ground objects and soar into the higher air, so a novice in *Brahma-Jnana* while disengaging his heart from one thing or disgusted with a particular person, immediately rests on something else, then clings to another similar delusion, does not give up dependence on frail reed or straw, and quits not in his heart the whole earth. An experienced *Jnani* would turn the apparent faithlessness of one earthly object into a stepping stone for a leap into the Infinite. The art of religion consists of making every little bit of experience an occasion for a leap into the Infinite. The seeming things being all of a piece, while giving up one thing outwardly he makes it a sign and a symbol for renouncing all inwardly.

Deplorably dunce must be he who does not recognise the piercing Truth—that (त्रिशूल). Death of the selfish personality alone is the Law of life. The त्रिशूल shakes off personalities. The shaking off of personalities is Resurrection of Life Eternal. Live ye for ever! Farewell.

*

Death in Life

When Rama left Lahore, he was reading in those days the Persian version of *Vishnu Purana*, one of the boldest treatises on Advaita Vedanta. It is the Latin translation of the Persian version to which Emerson and Thoreau and others of the same calibre and character refer so

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enthusiastically in their writings. The Punjabi *Vishnu Purana* also is a reproduction of this Persian work. The *Anubhava Prakasha* of the Kali Kamli Wala Baba is an improvement on the Punjabi *Vishnu Purana*. This is the work which shows on what heights the man used to live, and in its pages we catch the glimpses of his inner life. Here is the secret of the millions' worth of work being silently done today through the name of one whose only garments as well as the house were no more than a black blanket, who was not much of a scholar either, and who used to beg his meals from door to door, lest he might not prove a burden on any single family. Bridges are being put up on tempestuous rivers, roads are being made, *Dharmashalas* being erected, food and clothings distributed, education being imparted, and the work given to the workless hands on the burning sands of the plains and the lofty heights of the Himalayas in the name of the *Kali Kamli Baba*.

Plans and policies can achieve nothing more than mist and smoke. Real work is not done through worldly designs. Work is done through God-life. For some the busy life among crowds is an unconscious aid to live the divine mood; for some solitude is a conscious help; for some calamities are opportune blessings to that effect; for some, while writing books, the heart is pressed by the Master's pen. Some, while lecturing, lose their opacity and the Master's Light shines through them; some, while bearing the brunt of battles, making their breasts the targets for bullets, renounce body-consciousness, and become known to the world as heroes; some while devoted to art, rise to the Immortal Beauty. Even the thief when breaking into a house, if successful, mark ye! that so far as his success goes, it is due only to his falling into that trembling indescribable, wordless, thoughtless state of resignation, and an entire dependence and suspense in the Unknown Infinite. As to the wickedness of the deed, that is, taking seeming riches to be real enough, for such an attempt, he, of course, invites the wrath of Law on his head.

Work is done just in how far we were alive, i.e., dead in

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the all. This life, that is, death works and not our solitude, society, means and measures. The ignorant biographers watch only the outside bearings and attribute the achievements, now to the style of writings and then to the number of followers etc., ignoring the real Soul of success, as if my work depended on what birds are perching on the tree, under which I sit and write. Our circumstances and opportunities are nothing. The ancient sage sees aright when the warrior's victory he attributes solely to the Inner and Outer God (Indra and Varuna).

सुदा समिन्द्रा वरुणा वंसासतम् ॥

Mandal VII. Rig Veda.

Everyday we see before our eyes, as Bullah Shah would put it, "*sparrows vanquishing eagles,*" *i.e.*, our most favourable and promising bubbles, bursting and in the words of Christ, our rejected bricks being glorified as the corner-stones of huge mansions. No depending on seeming circumstances, no worldly wisdom is the least factor in our victories. All our connections, friendships, riches, expectations, promises and other means (*i.e.*, to say our world) are the merest deception, vanity of vanities. It requires no subtle wisdom of *Sureshwara* or *Shankara* to show their nothingness. To those who have eyes, every little bit of experience as a dread cannon, thunders out this Vedanta.—

तत्त्वमस्यादि वाक्यानां स्वतः सिद्धार्थं बोधनात् ।
अर्थान्तरं न संद्रष्टुं शक्यते त्रिदशैरपि ॥

Our *Mahatmahoods,* reformerships, honours, offices, relations are no more than dreams of the last night, past incarnations, cloud-forms, twilight-ghosts and goblins of diseased phantasy. When we are out of tune with Rama, we do not see the way, miss the path of Law and we must suffer. While in God the right methods, the right impulses, right inclinations, spontaneously well up in the heart and lead us to the rich landscapes, mountain scenes, refreshing springs of peace, prosperity and purity; or the blissful light in us of itself draws life and love towards us.

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This, the lesson of ego-sacrifice, lay at the bottom of the most complicated, grand and imposing *Yajna* ceremonies of Vedic periods. The Law of *Life in Death*, I find as stern and solid a reality as the *Rudra* was to the ancient *Rishis*. Disregard it and bang fly the arrows to your heart and sides.

नमस्ते रुद्रमन्यव उतोत इषवे नमः ॥
बाहुभ्यां उत ते नमः ॥

Translation :

Salutations to Thy indignation, O *Rudra* (*i.e.*, the Law), Salutations to Thy unerring arrows; prostrations to Thy untiring arms.

In every little experience of ours is folded the whole of history. We do not read it. It is as easy to become a Buddha or Christ as to remain a poor Paul, provided we pay the proper prices, *i.e.*, evacuate the local self and let God work through us. Two swords in one sheath we cannot have. The Lord of lords we can become, if we develop the power to believe not in the praise or blame which is heaped on us, if we escape the *'fever of doing,'* if to win, to gain the day be not our object, if to be the Truth more than to advocate it, engage our energies, and if we work appropriating as little credit to ourselves as the Sun for shining all the time. The very moment we begin to believe what people say about us, there is a dead stop. The world is not. The world is not and their talk is nothing. God is the only reality.

Some think 'pain' is indispensable for development of character, as fire is for purifying gold. Nature allows no progress without struggle. Perhaps it has always been so up to the present day. But is that a reason why it should thus continue for ever? It is true, no chemical can operate unless it passes through the nascent state. The seed grows through reduction into the substance, metals are welded by matriculating at the melting point. The man of outward shows and feelings, encouraged at the seeming hopes and bright prospects, pins his faith to individual appearances, rushes onward, but full soon does he receive a knock on the

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head or bump on the forehead. The shock melts him, brings him to the nascent state, and the condition of life being fulfilled, forthwith comes success to greet him. Let the reports be what they may, if Law is Law, Christ could not have suffered except by somehow forsaking the God-Ideal or stumbling in the path of *death-in-life*. Persecution, however, soon restored him to his balance and a few hours of absolute self-crucifixion in the Timeless All before the seeming crucifixion took place, brought him to life for all times. But persecution and pain as such are not necessarily succeeded by success and joy, often one trouble simply heralds a whole train of others, and they say misfortunes never come singly. If through the warning of one calamity we wake up to the blessed mood, the sunshine of life and light falls on us there and then, but if the cold of initial misery intensifies our law breaking, worse disasters are invited by us. The Law inexorable, perhaps mysterious also, not being understood and kept, the struggle must continue showering hard bumps and knocks over our heads. Those survive that pass through the indescribable "nascent state," the only condition for fitness. Once they had engines without governors, and the steam-struggle was unmanageable. But now that the governors have been invented for engines, why should there be any unnecessary waste of power. So, the Law of Life, the governor, being secured, there is no reason why pain and struggle should still be permitted to rule mankind like lower animals.

To work as centered in the physical personality is no crime in the eyes of the limited worldly governments, but that is the only crime with the Universal Supreme Government, all other faults being its different branches. There is but one disease and one remedy. To break the Vedantic Law—*Brahma satyam jagat mithya*—is the root of all maladies, now assuming the shape of one trouble and then of another. And the cure is to wake up into our Real God-head. Self-deception once yielded to, all other deceptions follow naturally more and more.

Is Rama's talk merely a recluse's reverie and of no use to the men of society? The water in the reservoir

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has no vegetation about it, but could that be a reason why the fields should refuse to be irrigated by it in order to bear their own harvests? Rama states simply the Law which is everyone's own life. Rama finds all the laws of the world—chemical, biological, psychological and all to be no more than particular expressions of the One Law—the Law of laws referred to above. The Law of Causation, the worldly relationships, hopes, duties are all mere transition points, passing standards of judgment, wayside inns, the dolls of the spinster, the *yatammum* of the waterless Arab. Once the *Sun* shines in the horizon of our consciousness, once we wake up to the true nature of things, all causations and laws begin to revolve round as planets and satellites, nay, they approach us even as children do their mother at the dinner.

यथेह क्षुधिता बाला मातरं पर्युपास्ते ॥

Sama Veda

Man has to learn to die quite as naturally and simply as the child has to learn to walk. This Death means the state where the servant is no individual servant, the disciple no disciple, the Raja no Raja, the friend no friend and the enemy no enemy; the people's promises no promises, threats no threats, provisions no provisions, rights no rights, all is God. There is but One Reality. When the heart beats at one with it, the whole world pulsates at one with the heart. When the mind gets out of tune with it (*i.e.*, rests on shows), the whole world vibrates differently from the mind. So long as we feel an impulse to defend the body and retaliate on behalf of personality, returning tit for tat, we are dead. There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded.

When a gentleman passes from the lawyer's bar to the judge's bench, the attitude of the whole court towards him changes. So when we rise from the advocate's position to that of the disinterested Godlight, the whole world must re-adjust her relations to us, and their lines of business with us must point differently as the compass needle shifts its

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pointing through the motion of the ship. Do they cheat you? It is because you have defrauded God out of you. Truly observes Professor James : "Life is based on the fact that material sensations actually present may have a weaker influence on our action than *ideas* of remoter facts." Animals are led by the material sensations alone. Man's Divinity is redeemed only when the invisible laws, nay the Law, which is enveloped in darkness for the animal man, becomes to him a solid, stern fact of facts and on the other hand, the seeming fleeting forms, the so-called hard cash, etc., which are the guiding stars of the ignorant, disappear for him in the daylight on the Divine Presence.

या निशा सर्व भूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagavad Gita.

Sublime Courtesy—The Law

Khalil an roz ba atish hami guft
Agar muye za man baqist darsoz
Badu mi guft an atish ki ai shah !
Ba peshat man Bumiram tu dar afroz.

Sense in English :

Abraham, while about to be burnt alive, asked Fire : "If say, even an hair of my personal consciousness still clings to this body, pray spare it not, burn it, burn it please." The fire went out as if reverently to make this reply : "Live ye, my lord! let me die at your feet."

Such is the Law Divine. God shall not be outdone in politeness of manners.

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् ।
यस्त्वेवं ब्राह्मणो विद्यात्तस्यदेवो असन वशे ॥

Yajur Veda Sambita.

सर्व एवेनं भूतान्यभिक्षरन्ति ॥

Brihadaranyaka Up.

सर्वेऽस्मै देवा बलिमावहन्ति ॥

Taittiriya Up.

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Translation :

Gods, the progenitors, at the very beginning spoke to the lovely lover of Brahma :

O one with Brahman! whoever may thus know Brahman, we gods have to wait upon him as obedient attendants. All beings bring presents before his throne; all laws offer sacrifice on his altar.

A Great Objection to Vedanta

Vedanta kills out feelings and blears the aesthetic vision; it inculcates callousness, nature-like rectilinear conduct, no regard for relations.

Yes. It does so. To its true votary Truth, the Reality, must gain such enormous dimensions that things, persons, causations and opinions should become vanishing qualities. But if human or rather animal feelings are washed out, Divine feelings begin to overflow instead. The artificial lights are replaced by the laughing sunlight which bathes all surroundings in joy, although it is no respecter of persons.

"Never before could I have believed it," says an Englishman of great spiritual experience "but I see it all now. There is nothing like it—no happiness—when you have clean dropped thinking about yourself. But you must not do it by halves, while even there is a least grain of self left, it will spoil all; you must just leave it all behind and vouchsafe to the personality and mind just that much sympathy as to any stranger, no more, no less."

Leaving your year-long plans and purposes, leaving good name and reputation and the sound of familiar voices, untwining loved arms from about you, putting off the cherished personal self, as we slip off gloves, brushing aside the fears of disease and banishing the hopes of appreciation, pass disembodied out of yourself. Leave the husk, leave the long, long prepared envelope. Pass through the gate of indifference into the Palace of Mastery, through the door of *Jnanam* (Knowledge Divine) out into the open of deliverance. Give away. Dispossess your mind of all you have, become poor and without claims, and behold you shall be Lord and Sovereign of all things.

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श्रीश्चते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे
नक्षत्राणि रूपमश्विनी व्यात्तम्।
इष्णन्निषाणामुं ॥

Yajur Veda

Meaning :

Success and prosperity are thy maid-servants. Day and night thy right and left sides. The splendour in stars thy looks. Heaven and Earth thy lips parted (in smiling). If ye desire anything, desire that.

Om! Om! Om!

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BALANCED MIND

Class Lecture, delivered on February 15, 1903, *in San Francisco.*

My own Self in all these forms,

The question put the other day was : "Can a man realize Vedanta in this age?" And it was suggested by some one that a man must leave this or that in order to realize Vedanta, and retire to the forest of the Himalayas. But Rama says, "No, no; you need not retire into the forests."

In these days the common complaint is lack of time. They say, "We have got no time, we have to attend to all sorts of business, our relatives and friends take up our time." There is a prayer : "O God! Save me from my enemies," but the prayer which the modern man should offer more properly would be, "O God! Save me from my friends." Friends rob us of all our time; then anxieties, worries, troubles take away our time. Then we have to attend to our children and our helpmates; we have to receive visits and pay visits, we have to read things; how can we spare time for spiritual advancement? Oh, duties! they take away our time. We cannot spare time even to take dinner easily. In the name of duties all your life is being frittered away. But let us ask wherefrom these duties come. Who imposes these duties upon you? You yourselves. In fact it is you who make your duties. Duties should not come upon you as a cruel master. You regard it your duty to attend to the office work, but who put that office work on you? It is you yourself. So if you ultimately realize the nature of duties, you will see that you are your own master, and that all these duties which absolutely enslave you, are created by yourself. If you once feel that, there is nothing in this world that binds you. Everything originally comes from you. You can be very happy, and you can adjust your position most smoothly.

Once a man came to Dr. Johnson and said, "Doctor,

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I am undone, undone. I am unfit for any work; I cannot do anything. What can a man do in this world?"

Dr. Johnson inquired what the matter was with him. He ought to lay down reasons for his complaint, and this man began to state his argument in this way, "Man lives in this world for a period of a hundred years at the utmost, and what are a hundred years compared with infinity, eternity. Half of this age is passed in sleep. You know we sleep everyday, and our period of childhood is one long sleep, and our period of old age is also a time of debility and helplessness, when we can do nothing; again our period of youth is mis-spent, ill-spent in evil thoughts, in all sorts of temptations. Again what is left to us is spent in sporting about. We play a great deal, and what is left out of that is wasted away in attending to nature's calls, and in eating, drinking, etc., and what is left out of that goes in anger, envy, anxiety, troubles and worries. These are also natural for every man. What remains still, what little is left to us, is taken up by attending to our children, to our friends and relatives. What can a man do in this world? We must weep for those that die and we must rejoice at the birth of new arrivals. All our time must be wasted in this way. How can a man do anything solid, anything real? How can a man spare time for realizing his God-head? We cannot. Away with these churches, away with these religious teachers and preachers. Tell them that people in this world cannot spare time for religion, they have no time for realizing their God-head. That is too much for us." Dr. Johnson did not smile at these words, he did not reprimand this man nor reproached him, but only began to weep and began to sympathise with him. He said, "Men ought to commit suicide, because they have no time for godly professions. Brother! To this complaint of yours, I have another complaint to add, I have a worse complaint to add." This man asked Dr. Johnson to state his complaint. Dr. Johnson began a mock cry and said, "Look here! there is left no soil or earth for me; there is left no soil or earth which will grow corn enough to feed me. I am undone,

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undone." "Well," he said, "Doctor, how could that be? I admit that you eat too much, you eat as much as ten men do, yet there is soil enough on the earth to produce food for your stomach; there is earth enough to produce corn or vegetable for your body. Why do you complain?" Dr. Johnson said, "Look here, what is this earth of yours? This earth is nothing, this earth is looked upon as a mathematical point in astronomical calculations. When we are calculating the distances of stars and suns, we regard this earth as nil, as a cipher, and three-fourths of this cipher or world is occupied by water, and what is left out of that? Mark. A great deal is taken up by barren sands, and a considerable part is taken up by barren hills and stones, and a considerable part is taken up by lakes and rivers : again a considerable part of this earth is occupied by sites of big cities like London; again roads, railroads, streets take up a great deal of this earth. What is there in this earth left for man? We will suppose that there is something left for man out of all that. But how many living beings are there, who want to take advantage of the insignificant part of the soil that is left? There are many birds, so many ants, so many horses, so many elephants, all of these want to keep themselves on the earth that is left and is capable of producing anything. Very little falls to the lot of man! How many men are there in this world? Look at London, full of millions and millions of men; look at this enormous population. All these want to feed upon the insignificant part of this big cipher or this world. How can the earth produce food enough for my satisfaction? My logic leads me to this desperation, to this sad conclusion that I should die, because I can find no earth which can produce food to feed me." Now the man said, "Doctor, your argument is not right; your logic seems to be all right, but still despite this logic of yours, this earth can keep you." And Dr. Johnson said, "Sir, if this complaint of mine is groundless, your complaint that you have got no time to supply yourself with spiritual food is also groundless. If the earth is sufficient to supply me with material food, time also is

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sufficient for your purpose. It can also supply you with spiritual food." Thus Rama makes the same answer to this question that the present civilization does not allow us time to get any spiritual food. This question Rama answers in the same way as Dr. Johnson answered that question many years ago. You have got time enough even under these circumstances to advance spiritually; you have time enough, if you make proper use of it.

There was a man on horse-back going to a distant place. He happened to pass by a Persian wheel in India. You know that in India water is drawn out of a well by a kind of arrangement which we call a Persian wheel. When water is pumped out of a well by a Persian wheel, there is a noise. Now this man brought his mare or horse to drink the water that was coming out of the well by the Persian wheel. The horse not being accustomed to hear that kind of noise, was startled a little and did not drink that water. The horseman asked the peasants who were working that Persian wheel to stop that noise. The peasants stopped that noise by stopping the Persian wheel; the noise was stopped, but with the stopping of the noise stopped also the coming of the water. Now the horse had no water to drink; the horse advanced towards the cistern, where the water was to be found, but there was no water at all. Now this horseman turned to the farmers and complained to them, "O queer farmers! I asked you to stop the noise; I did not ask you to stop the water, strange fellows you are; you will not show kindness to a stranger to allow his horse a drink of water." The farmers said, "Sir, we wish from the bottom of our heart to serve you, to treat you and to serve your horse with water, but your request is beyond our power to comply with. We cannot comply with your request. If you want to have water, if you want your horse to drink water, you ought to coax him to drink when the noise is going on; because when we stop the noise, no water will be supplied; water comes always alongside of this noise." Similarly Rama says, "If you want to realize Vedanta, realize it even in the midst of all sorts of noise, even in the heart of all sorts of troubles. In this world

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you can never, never get yourself in a state where there will be no noise, no botherations from without. Live on the heights of the Himalayas, there also you will have troubles around. Live as savages, there also you will have botherations around you. Go wherever you please, botherations and troubles will never leave you; they are always with you. If you want to realize Vedanta, realize it when the noise of the Persian wheel is going on all around you. All the great men have been produced despite discouraging environments and circumstances; in fact the harder these circumstances, and more and more trying the environments, the stronger are the men who come out of those circumstances. So welcome all these outside troubles and anxieties. Live Vedanta even in these surroundings, and when you live Vedanta, you will see that the surroundings and circumstances will succumb to you, will yield to you, they will become subservient to you; you will become their master. Is it society that weighs us down? Is it this world that keeps us down? You do not live in this world. Everybody lives in a tiny little world of his own creation. How few are the men who live in this world! In the wide world very few live indeed; you live in the small worlds of your own creation. You have made your worlds around your small selves. There are people who do not know anything beyond the small domestic circle, there are people who do not know anything beyond the small world of their own caste. There are people who do not know anything beyond the small world formed by their wives, husbands or children. Live in this wide world at least; rise above the little petty worlds. It is not the broad world that keeps you down; it is the small world of your own creation that keeps you down; if you can rise above it, the whole world will yield to you.

Now, this small world of our own creation will be illustrated by referring to what work really is. You say you are kept very busy, and Rama has observed in this country people complaining of time, though Rama is amused to see here that they are trying all their lives to kill time, and yet they complain of it. They get time enough

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to hang heavy on their hands as well as heads, and yet they say they have no time. You are driving out time by your own desires, you are killing time and yet you say you have no time. How is that? The cause of your complaint is a misunderstanding of the nature of work. You call that work which is not in reality work. Work is defined differently by different people. Sciencists or writers or mechanics define work in one way and we in the other. According to them you are doing no work if you are walking on a plane, or if a ball is moving on a smooth plane, it is doing no work. You work only when you are going uphill; you are doing no work when you are moving horizontally; that is a peculiar way of defining work. Psychology defines work in another way. According to psychology you are working only when your mind is engaged in it; if you are doing a thing and your mind is not engaged in it, you are not working at all. You are breathing, but this breathing is no work according to Psychology; your blood is flowing in your veins, though this is also work from one standpoint, but this is no work according to Psychologists who give a very remarkable illustration to show what work really is.

There was a man, a retired and a veteran soldier who had been accustomed to military discipline and drill to such a degree that the performance of those feats of drill was automatic for him. This man was walking through the street with a heavy pitcher of milk or some other eatables in his hands. He carried a heavy pitcher on his hands or shoulders. There appeared a practical joker in the street; he wanted that all this milk or other delicious food should be spilt into the sewer, into the gutter. This man stood aside and just ejaculated, "Attention!" You know, when we say "attention," the hands ought to be dropped down. As soon as this veteran soldier heard that word "attention," his hands dropped down and all the milk or other things that he had, fell into the gutter. All the by-standers and the shop-keepers in the street had a very pleasant time of it. You saw that when he heard the word "attention," he dropped down his hands, but Psychology says he did

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no work; that is what is called a reflex action. Reflex action is no work, because the mind is not engaged in it.

Now Rama simply asks, "Please state how much work you do in twentyfour hours?" When you are eating, is that work? No. When you are doing many other such things, are you working in the same sense in which Psychology defines work? When you are walking are you working? When you are doing many other things, Rama need not mention all, are you working? No, no. Your mind or attention was not engaged. If your mind or attention is not occupied with what you have got on your hands, then you are not working; there you are idling away your time. Could you not spare that, could you not utilize that? In some work our mind is thoroughly engaged, and while doing some other work, our mind is only half occupied. In such a work where your mind is half occupied, you are doing half work; the other half of your attention you might utilize, and when your attention is entirely idle, then you might utilize your full attention. Thus by utilizing your mind's attention you may increase your lives. You can do more work in one day than you could do by not utilizing the unengaged attention.

This will be illustrated by another story.

Two boys met each other in the streets. They were friends. One of them urged his fellow to go with him to a church, and there hear a sermon, or say some music or something. The other pleaded play. Now what was the use of wasting time in going to church and hearing a monotonous sermon? They had better play. They did not come to an agreement, so one went to the church and the other went out seeking play. But when the boy who went to church found himself face to face with the preacher, he could not understand or enjoy the sermon at all; he was undone, he repented of his having come to the church. Then he began to think of the playground. He began to think of the boy who was enjoying with his friends at play. Two long hours he spent in the church, but all the time his mind was in the playground. Now the boy who went to the playground, did not find any congenial

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company, did not find any other boy who might come and play with him. He found himself alone, and he felt very lonely. He thought of the church, but then he thought within himself that it was too late to go to the church. He remained on the playground, but his mind was all the time in the church, he was all the while in the church, so to say. After two hours those two boys met each other again on the streets. One said he was sorry for not going to the church, and the other said he was sorry for not going to the playground. This is what is happening everywhere with men. Your minds are not where your bodies are. How many are here that hear the lecture today; very few can manage to remain in the hall; the mind flits away; the mind is there with the child or with some other friends; the mind wanders away from place to place, from topic to topic. According to Psychology you do a thing when the mind does a thing. Sometimes when your body is doing a particular action, you have not done that action. When your body is in the church, when you are offering prayers, when you are attending lectures, you are not attending lectures; and sometimes when your body is on the streets, when your body is taking walks, there you are in reality with God. Your mind is with God. Often-times people who were accused of faults and crimes, were in reality godly and pious : their minds were with God. Sometimes people, who are looked upon as pious and holy, have filthy minds. Sometimes we see that the absolutely wicked prosper. Vedanta says, it is not their wickedness that brings prosperity. They in their hearts have been living with God; so do not draw any inferences from the external actions of people. If a man commits murder or theft, you ought not to look down upon him.

Rama will now tell you a story, told by a very notorious thief in India. Rama was a child at that time and he heard that big thief relate this story to one of his friends. But Rama happened to be at that time present on the occasion. He happened to be in the village forest. He was then a small child. The thief made it no secret to tell it in the

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presence of the little boy of whom he thought nothing, and he freely told the story. Now that story will let you into the secret of the whole affair. This thief related the way he once managed to break into the house of a rich man and steal away the jewellery of the house. He said that he came to know about the jewellery that this rich man had got recently into his house by some means. He went to break into the house, but could not devise any method or means of doing it. By thinking and thinking again he made a plan; he saw that near the house there was a gigantic tree growing, and he saw that this tree was opposite the window of the third storey of the house. Then he devised the plan to put a swing at night when it was dark, to put a rope at the top of the tree. He made a kind of a trapeze and began to swing upon the trapeze, went on swinging and swinging in that hot country. It was summer, and he had come to know that the people of the house slept on the fifth storey, they were not on the third storey. When the trapeze reached the widnow, he gave it a kick and he kicked it a second time, and at the third kick the window-sash flew back. Now in the seventh or eighth attempt by making the window-sash or door fall down he entered the house, and there he had some ropes with him, he let down the ropes and drew up two or three of his companions. Then he began to think within himself of the place where the jewellery was expected to be found. He concentrated his mind; his mind was all merged in concentration. There he said that the people did not keep their jewellery at such places where the thieves might expect to find it; the people keep their jewellery where it is least expected to be found. Then he began to dig at a place where the jewellery was least expected to be found. It was buried in the ground. That is the way people did in those days, and some do so today in India, but now they are beginning to put their money in banks. The people used to keep their money buried underground. He got the money and then he heard a sound upstairs. Rama cannot forget the description he gave of his state of mind then. He said that he and his companions, after they had

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got the money, heard that sound, and that sound sent a thrill throughout their body. Their whole being was throbbing, shaking, quivering, shivering; they were trembling from head to foot. Then he said that was a time of death. They found themselves dead, and there they said that even a small rat might come and kill them. The sound, in fact, was the sound of rats only. There he said that he repented, he prayed to God, he gave up his body and resigned himself entirely to God. There he resigned himself, repented and asked God to forgive him, and there he was in a state of *samadhi,* in which the mind was no mind, all selfish interests were gone. Here he was in a very queer, wonderful state of mind, he and all his companions. There he prayed, "O God, save me and I shall become a hermit, I shall become a *sannyasi,* I shall become a monk, I shall devote my life entirely to your service, O Lord! save me, save me." Here was offered a most fervent, heart-felt prayer, a most sincere prayer that came from the bottom of his heart and soul. Here was a prayer that sounded through the depth of his whole being; merged in God he was at that time. What was the result? All sound subsided, and he and his companions came out of the house safe. Safe they came out. Now mark. Judge not things from the external actions; man is not what his actions are, man is what his thoughts are. A man who lives in a house of ill-fame may be a saint. We know that Lord Buddha went to the house of a courtesan, Buddha was pious. We know that Lord Christ lived in the house of Mary Magdalene, the woman whom people were going to pelt, but Christ is God. We know that there have been many saviours in India like Christ. They lived in the company of people of ill-fame. They were really God. Judge not a man by his company, judge not a man by his acts. Judge nobody. A man is what his thoughts are. People who live in jails often live in heaven. Bunyan wrote his '*Pilgrim's Progress*' in jail. Milton's great work came out when he was in jail and when he was also blind. Daniel De Foe wrote '*Robinson Crusoe*' while in jail. Sir Walter Releigh wrote his '*History of the World*' in jail.

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We wish that our surroundings may be of this kind or that; but we are living where our thoughts are living.

Now we come to interpret the story of that death, *i.e.*, death-in-life. Just mark. Rama says that success comes to you as a result of your unison with the All. Success is always the result of goodness in you; the result of your absorption and immersion in the Divinity. That is always the case. Here was this thief; he succeeded. You all will succeed. The success of the thief was the consequence of that real, sincere, earnest, prayerful mood in which he was. He found out where the treasure lay by immersion and absorption in the Deity, in the All. He succeeded, and *even the success of a thief is the result of Vedanta put in practice.* Now the success of each and all is always due to that. There we see again, he was a thief; he committed theft, that was wrong. Robbing others is a sin : robbing others will, of course, at the right time punish him, will bring punishment upon him, and this money that he gets by theft, this crime that he commits, this breaking of the Divine harmony will bring desolation upon him, but we see that the success of the thief was the consequence of his feeling in harmony and unison with the All, his absorption in the Divinity; his giving up the body, his rising above the body for that small moment; his crucifying the body, his crushing the flesh. His overcoming all bodily interest is what brought to him success; but the thieving or scheming tendency which he employed, brought upon him the fear of punishment, the terror and the awe. We make a mistake when we expect a man to be entirely bad, even a thief has got some prayerful mood and divinity in him. *Even Christs, missionaries, swamis or teachers have got some bad tendencies in them.* Every man has got a queer mixture in him. We make a mistake when we worship personalities in not accepting the wrong side of a man along with his good side; so try to sift out the truth from error always.

How can a man in the present circumstances achieve realization of the Spirit? The answer will depend upon the nature of the man himself. Men in this world may be broadly divided as possessing three kinds of temperament,

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three kinds of mind. There are some whose minds are of the nature of unstable equilibrium; there are others whose concentration or peace of mind may be of the nature of stable equilibrium; there are others who are always in neutral equilibrium. What is unstable equilibrium? Place the pencil vertically upon the palm of the hand, it never stays (here Rama put the pencil on his palm in a vertical position), for a second or so it may be at rest; every whiff of wind will throw it down. This is called unstable equilibrium. Hold the pencil by one end. (Here Rama held the pencil between his fingers and kept it hanging like a pendulum). It is at rest, but being a pendulum, it will go on oscillating sometime, but after a while it will stop again. The equilibrium may be disturbed but it may be regained soon. In the first position of the pencil, the equilibrium may not be regained. But there is a third kind of equilibrium. Place the pencil horizontally (here Rama laid down the pencil on the table) it is at rest. Place it like that; it is at rest. In this position wherever you place the pencil, it is at rest. It is in equilibrium all the time. Just so there are some people whose minds are all the time disturbed, all the time distracted, they cannot be in equilibrium : they cannot be at rest. External circumstances bring them rest, but they are distracted again. There are other people whose minds are usually calm, collected and quite, but being once disturbed they go on oscillating for a long, long time, and the majority of men in this world are of that nature. You are walking through the streets; somebody comes and shakes hands with you, and makes some remark which is not complimentary, but critical, cynical. He goes away but the act is done; he made the remark, and went away. The effect of that disturbance continues for hours and hours, sometimes for days and days, for weeks and weeks, for months and months, sometimes even for years. The effect of that remark remains and the mind keeps on oscillating; being once disturbed it goes on oscillating; goes on moving up and down; and this state of mind, this oscillating state of mind ruins your life; it takes away all your time. Now

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just mark. The acts or the facts did not take much time. The act was the first motion which was given, but the after-effects or say the oscillations of your mind take away most of your life. If you could prevent those peculiar oscillations, if you could overcome that inner disturbance, if you could resist or bring under control that hesitation or that continuous vibration of the mind and palpitation, if you could overcome it, your life would be the life of millions of men. Even your thirty years of life may be equivalent to hundreds and hundreds of years. Mark the disease of your mind, the psychological disease from which you are suffering. Know that disease and cure it. The disease of your mind is the oscillating tendency : when the thing is done the mind keeps on oscillating between a tear and a smile. These are only pendulum-men. Now the third kind of men are the heroes, the liberated souls. These are men whose minds cannot be disturbed by any circumstances; let anything come to pass, they are undisturbed, they are at rest. Place them in the surging waves of the rolling ocean, the same; place them in war, the same. You are friends, you talk to them today, you make all sorts of remarks, the remarks are unanswered. The very moment you go away, the mind is as fresh and as pure as ever. Remain with a free man for a thousand years, go away, and you have left no disturbance there. The mirror shows your face back to you. You know the mirror does not exactly portray your face. If you have an ear-ring in the left ear, you will find the ear-ring in the right ear of the mirror, and so the right becomes the left, and the left becomes the right. You remain before the mirror for a hundred years and for a hundred years the mirror goes on answering you. Leave the mirror, the mirror is just the same; so is the case with a liberated soul or a man of wisdom. He is one upon whom the outside stain can leave no tainting spot, whom nothing can pollute and who remains as free as ever. You may come and praise him all the time; go away and his mind will not afterwards be chewing the cud of your praise. You come and pass critical, cynical remarks; you go away and he will not be ruminating over

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your criticisms. Free, free. He believes in his Divinity.

Now Rama says that if you really study Vedanta and keep the Vedantic teachings continually before you, and by self-suggestions from Om, or from some other source, by self-suggestions in the right direction, you remember your God-head and keep the reality before you, your mind if originally of unstable equilibrium, will become of stable equilibrium, and if it is of stable equilibrium, it will acquire neutral equilibrium by degrees; and this Vedanta, this truth you have to keep before you all the time. Rama will now tell you some outside aids and helps to keep you continually in that state. Try it and you will see that even though this is not preached by people, yet it is a wonderful advice. You will mark it. When people come and have a talk with Rama, sometimes remarks—cynical, critical remarks—are made, and then they go away. Do you know how Rama keeps himself safe from their suggestions? Different ways there are. One way is this: You see that small book before you. This is a marvellous book; it was written by a man whose equal is not to be found. This man is not famous, he is not worshipped in India. This book is not a famous book like the *Bhagavad Gita*; it was not written by Krishna; it was written by a man who was unknown to name and fame. But here is a man who gives you all the Christs, Krishnas, Buddhas, all of them. Rama takes up this book.* It is in Sanskrit you know, and when Rama reads one verse out of this book, that is enough to wipe out and wash away all pollution of lives and lives; it throws Rama at once into a state of ecstasy. One verse of this small book appeals to the heart and uplifts, reasserts the God-head in Rama. It destroys the low nature and rends asunder the veil of Maya at once. So Rama tells you, you may keep a book of that kind. You may have some psalms which lift you up, inspire you; you may have some songs which inspire you immediately; you may have some poems which appeal to you; you may have, say, the Bible; you may have the Sermon on the

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Mount. You may mark the passages of your favourite authors, the passages which inspire you or anything whatever that uplifts you. You may have a small note-book in which you keep collected all those sayings which inspire you or which uplift you, which fill you with prayer. You may have this book. You may have the poem written at the end of this book. "Oh, brimful is my cup of Joy," that poem, and you may have anything which stirs you up. Keep that always right at hand and after you have mixed with your friends or left any uncongenial company instead of allowing your mind to keep on oscillating, instead of allowing your mind to remain in a disturbed state, oscillating all the while, at once take up this inspiring passage and make the mind steady.

Now you see Rama has told you the cause, the mental disease. Rama has laid before you the general malady of the human soul. The general malady is this oscillating tendency, and Rama has told you how you can keep the mind steady.

We will continue this subject next time.

Om! Om! Om!

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OUT OF MISERY TO GOD WITHIN

Lecture delivered on February 8, 1903, in San Francisco.

My own Self in all these forms,

We shall take up this after-noon the question, "Why do people suffer, why is there this suffering in the world?" Rama shall not take up this question from the standpoint of history or of what has been read in historical writings or of the sayings of sages or the opinions of wise men. It is true that all these great writers, all these great thinkers and authors have spoken the truth. They have told what occurred to them to be the absolute truth. But all the writings of all the authors of the world put together do but little good, unless you sift matters through and through, and see by your own personal experience. Rama will say only what he has seen through his own personal experience, and what each and all may see by personal experience.

There is a great tendency in these days to refer to some authority, to refer to a great name, a great historian or a great scientist, and the speaker who can use these great names is honoured most: this is a suicidal tendency. Rama will tell you from his own experience, and will tell you what you can learn by your own experiments.

The great cause of suffering in the world is that "We do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

What other people say we take for granted, and we do not look within; we do not rely on our own stamina. In addition to belief in Mohammad, Buddha or Krishna, we have created all sorts of fetishes before which we bow. Any child can criticize our conduct and that is sufficient to throw us off our balance, and cause us suffering. We care too much for the criticisms and opinions of others, we spend too much time in currying favour with others.

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This idea of looking at ourselves through the eyes of others and not looking at our true Self, not seeing ourselves but through the eyes of others around us, is the cause of our suffering. The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandizement. We want to appear so good in the eyes of others, this is the evil of society, the bane of all religion.

There was a man in India who was half crazy, and just as in the month of April, you make April-fools in America, in the month of March in India people play all sorts of jokes with their friends. The merry-making young men of the village thought it high time to have some fun with this man. So they made him drink some wine, and made him tipsy, and then sent to him his most intimate and most trusted friend and companion. When this trusted friend came up to this man, the friend began to cry, to weep and wail and shed crocodile tears. He said, "O, I have just come from your house and found your wife widowed, I found your wife a widow." And the crazy fellow also began to cry and shed tears, he began also to bewail the widowhood of his own wife. Finally others came and said, "Why do you weep?" The crazy man said, "O, I weep because my wife is a widow." They said to him, "How can that be? You say your wife is a widow. You are not dead, how can your wife become widow unless you, her husband, die? You are not dead. You are bewailing the widowhood of your own wife, that is self-contradictory." The crazy fellow said, "O, go away, you don't know, you don't understand, this my most trusted friend told me, he had just come from my house, and said that my wife was widowed. He was an eyewitness to that fact, he saw her widowed." They said, "Look here, what a terrible absurdity this is!" (Laughter) Now we laugh at this man because he bewailed the widowhood of his wife and would not be persuaded that his wife was not widowed because he was alive; but remember this terrible absurdity is being perpetrated by all sects and religions of this world, and by all the vain, proud and fashionable people of the world. They don't look with their own eyes, they don't think with

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their own intellects. Here is your own *Atman*, your true Self, the Light of lights, Pure, Immutable, the Heaven of heavens within you. Your real Self, your own *Atman* is ever alive, ever present, never dead, and yet you cry and weep and shed tears and say, "O, when will happiness come to me," and you invoke the gods to come and help you out of your difficulty. There you prostrate yourselves, adopt sneaking habits, look down upon yourselves. Because such a writer, such a divine or saint called himself a sinner, because he calls you worms, therefore you must do that, your salvation lies in thinking yourselves dead. This is the way people look at matters, but it won't do. Begin to realize your own life, begin to feel your own *Atman*, bid adieu to this tipsy state which makes you bewail your own death. Stand on your feet whether you are great or small, whether you are placed very high or very low, care not a straw for that. Realize your Divinity, your God-head. Look at anything in the face, shrink not. Look not at yourself with the eyes of others but with your own Self. Your own Self will always tell you that you are the greatest Self in all the world.

Similarly people say Vedanta, Buddhism etc., tells them to think so, but Rama tells you, Heaven from within tells you never to think yourself dilapidated, decrepit, or worsted. Realize the Divinity within.

The mountain and the squirrel
Had a quarrel;
And the former called the latter 'Little Prig.'
Bun replied :
'You are doubtless very big;
But all sorts of things and weather
Must be taken in together.
To make up a year
And a sphere.
And I think it no disgrace
To occupy my place.
If I'm not as large as you,
You are not so small as I,
And not half so spry,
I'll not deny you make
A very pretty squirrel track.'

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Talents differ; all's well and wisely put.
If I cannot carry forests on my back,
Neither can you crack a nut.

Thus your body may be like that of a little squirrel and another body beside you may be as big as a mountain, but don't think you are small; be as wise as the small squirrel. Remember that even if your body is very little, you have a function to discharge in this world, which the big body cannot perform. Then why look down yourself? Be cheerful and happy.

A gentleman came to Rama and said that his superior officer ill-treated him all the time. Rama told him that the superior officer looked down upon him because he looked down upon himself. If we respect our own selves, everybody must respect us. If a value of one cent is put upon this little book, nobody will pay two cents for it, but if a value of 25 cents is placed upon this little book, everybody is willing to pay that amount for it.

Similarly set upon yourself a small value, and nobody will take you at a high value. Set upon yourself the highest value, respect yourself, feel your Divinity, your God-head, and everybody must take you in the same way. They say, faith will save you; but faith in external principles will not save you; faith in your own Divinity will save you. Believe, have living faith in your own Divinity, respect yourself, and everybody will respect you.

Well, the gentleman who had made a complaint against his superior officer, being instructed by Rama, began to spend his time in realizing his Divinity. He began to pray and pray. Now prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity. He began to pray that way. He found that the master was bound to respect him and treat him well. One day the superior officer approached him in a very peevish mood. This man answered the superior officer in a most pleasant tone, in a most happy way:—

"O sir, indeed you draw a much larger salary than I do, and I know that you do a particular kind of work that I don't do; it is true that I need you, but it is also true that

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you need me. Could you do without somebody to fill my position? You could not. So you need me just as badly as I need you, and in fact you needed me first. You needed some one to fill this position and you sent for me. I do not serve you. If I am a servant, I serve my own needs and wants; I am not your servant, I am my own servant, I am servile to nobody. Serving in a good sense is all right."

That being the case, you are dependent on nobody in the world; no servant is dependent on any master if he is dependent on his own desires. Outward dependence is illusory, real dependence is on our own Self. That being the case, feel and realize your independence. Why should you consider yourself dependent on God, Christ, Mohammad, Buddha Krishna, or any of the saints of this world? Free you are, each and all. The idea of freedom brought home makes you happy.

A man was taken to be a criminal by a certain king of Asia, because he would not bow before the king. This old king got offended when people did not bow before him. The king said to the criminal, "Do you not know what a powerful and strict monarch I am? Do you not know that I will kill you, you are so audacious?" The man spat in the king's face, and looked so fiercely at him that he was exasperated. The man said, "O foolish dolly that you are, you have no power and no authority to put me to death. I am my own master. It is in my power to spit in your face, it is in my power to insult you, and it is in my power to see this body put on the cross or scaffold. I am the master of my body. Your authority is second-hand, my authority comes first." Similarly feel and realize that you are always your own master. Look at things from the standpoint of your *Atman*, and not through the eyes of others. Feel your independence, feel that you are the God of gods, the Lord of lords, for that you are.

Why do people suffer? They suffer through the ignorance of their own Self, which makes them forget their own Self, and which leads them to think themselves to be what others call them. So long as this ignorance is here, so

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long as man does not realize his own Divinity, there will always be suffering.

Ignorance is darkness. If you go into a very dark room, you are certain to strike against the wall, you are sure to hit your head against something or injure yourself in some way. It cannot be avoided, you cannot help it. In some of the villages in India, the people are so poor that they cannot afford light in the houses. Rama has observed in passing along the streets that upon entering the house during the darkness of the night, the master of the house would always find fault with the wife and others of the household. He would exclaim, "O, why do you keep this table here, I broke my knee over it? Or why did you put that chair there, I nearly broke my hand over it?" Or utter complaints of a similar nature. Is there a remedy? No, none; for if the wife removed the table or chair to another corner or part of the room then the man would have to go to some other place in the dark, and would get hurt. So long as there is darkness, the knee, the arm, the neck or shoulders must be broken; the head must knock against the cornice or wall. It can't be helped. If you simply light the room, let things be where they are, you will not have to bother; you will then be able to walk unhurt from place to place.

So it is in the world. In order that your suffering may be remedied, you should not rely on the adjustment of your surroundings or on your position in life for the remedy, but depend upon the remedy which deals only with the adjustment of the Sun within. All people are trying to get rid of suffering by placing or adjusting, as it were, the furniture, by placing this and that thing differently in the world, or by accumulating money, or by building grand houses or by acquiring certain land which somebody else owns. By adjusting your surroundings or by placing your furniture in this order or that, you can never escape suffering. Suffering may be removed and got rid of only by bringing light into your room, by having light, by having knowledge in the closet of your hearts. Let darkness go and nothing will harm you.

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There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires, they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the Sun. They dried it in the Sun. Before the evening came they went to bed, and got up with the Sun, and thus they had no occasion to mix with material darkness. There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in that cave. In fact some of their ancestors had entered the dark cave and had died in it, the cave being dark, they got mired in the mud or probably struck their heads against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people were not accustomed to be associated with darkness; and the darkness in the cave was to them a giant monster which they wanted to get rid of. (Laughter) You laugh at this absurdity, but the people of today are committing greater absurdities. Well, some one told them that the monster in the cave would leave, if they approached the cave in a worshipful mood. So they went and prostrated themselves, threw themselves on the ground in front of the cave, this they did for years, but the monster did not leave it by this reverence. Afterwards some one told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that they could find, and began to shoot arrows into the cave and strike the darkness with sticks; but the darkness did not move, it did not leave. Another said, "Fast, fast. The darkness will leave the cave by your fasting. All these years you have not been doing the right thing. Fasting is what is needed." The poor fellows fasted and fasted. They sacrificed by fasting but the darkness left not, the monster still did not leave the cave. Then somebody said the darkness would be dispelled if they distributed alms. So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster

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would leave the cave if they followed his advice. They asked him what his advice was, and he said, "Bring me some long sticks of bamboo, and some grass to fasten the bamboo-sticks together, and some fish oil." Then he asked them to bring him some straw or rags or something to burn. This man applied them to the long end of the bamboo and by striking a stone against a piece of flint, he struck fire and lighted the straw at the end of the bamboo-sticks. Fire was made, and this was a queer sight to these people, for this was the first time they had seen fire. This man then told them to take hold of the bamboo-stick and run with it into the cave, and with it catch hold of the ears of the monster and drag him out of the cave, if they met the monster, darkness. At first they did not believe in his theory and said that it could not be right, since their great-grandfathers had told them the monster would leave the cave if they prostrated themselves before it or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "Here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! the monster was not there. They went on and on into the cave (for it was a very long cave) and still found no monster; then they thought the monster must be hidden in the holes of the cave, and so they thrust the light into all the holes in the cave, but there was no monster anywhere, it was as if it had never been there.

Just so, ignorance is the monster, darkness which has entered the cave of your hearts and is making havoc there and turning it into a hell. All anxiety, all suffering, all pain lies in yourself, never outside. Suppose somebody calls you names, or rebukes you; such a person prepares for you the food which, if taken into your stomach, will hurt you. Thus, nothing can enrage or excite you, unless you take it up and appropriate it to yourself. Rama never takes things into himself; people often pass unfavourable

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remarks as he passes along the streets, but such words have no effect unless they are taken up and believed to be true.

According to Vedanta, a person of realization is one who never takes the trouble of taking up or appropriating in the least any poisonous feasts; such a person never suffers himself to be rebuffed or disturbed.

Be your true Self, be your Divinity. Take pity on those people who are blaming or defaming others. Never think yourself to be maltreated, down-trodden or fallen. Feel, feel your Divinity, live in your Divinity; all else is darkness, all else is ignorance; it is darkness within you which creates a hell for you. To get rid of this darkness, you may try all sorts of methods but they will avail nothing.

If three hundred and thirtythree billions of Christs appear in the world, it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others. All these processes of joining this Church or that, this society or that society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing. Do all that you like, but it will avail you nothing. *The only remedy is Light, and Light is living knowledge, living faith in your Divinity. That is the remedy, there is no other.*

O Divinity in the form of ladies and gentlemen! O my true Self in the form of everybody! O my own beloved real Self in the form of all these bodies!! O blessed Mother in the form of all these bodies! O blessed *Atman* in the form of all these bodies! Light simply means the realization of Truth to such a degree that all the apparent bodies and forms may dwindle into nothingness.

Light or the true realization of Truth would make all these bodies transparent, would make all personalities evanescent. Whatever a person appears, a man of realization never sees the little ego, the apparent body, but only the Divinity. To him the apparent form or body is an illusion; it is darkness, ignorance.

The removal of ignorance means seeing God, seeing the real Self, seeing only Truth, realizing Divinity only, and being exempt from all fears and all anxieties.

O Divinity! Divinity!! O my own beloved, dear, dear

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God in all these bodies! People who in the eyes of others are enemies, are all my own true Self; those who in the eyes of others are friends, are all my own true Self. See not the outside personality, see not the little ego; seeing the Divinity not only in all bodies, but in your own body also is Light, which makes you see Divinity one and the same as yourself. Divinity is the synonym of my true Self. That I, the true Self is everywhere. Realize that, feel that, live that; and all walls, all difficulties, all bars, all barriers vanish. What a vision! what a truth!! what a grand fact!!! It is a pity it cannot be described; no words can reach it, no language can portray it. It is a fact. If you simply want it, if you simply crave for it, it must come to you.

When we read Astronomy, we have to make astronomical calculations; and in calculating the distances between the different stars, in estimating the great magnitudes of the different stars, we come across such enormous figures that this earth, taken as a mathematical point, becomes a vanishing point.

Similarly when you begin to realize the Truth, to feel that you are the Light of lights, the Sun of suns, the God of gods, the Lord of lords, all these astronomical stars, all these gigantic Milky-ways are a mere insignificant speck. When you realize that, when you feel that and think that—O, how can any of your worldly bugbears produce any effect on you ?

If in the presence of these great stars, this earth dwindles into nothingness, then in the presence of this Sun of suns, this Light of lights, in the presence of my own true Self, how can these worldly troubles and anxieties keep any dimensions?

Realize the Truth, feel that, live that, and when you feel it in its full intensity, nothing, nothing will move you. Let millions of suns be hurled into annihilation, let an infinite number of moons be melted into nothingness, a man of Realization, a man of Light stands immovable like a rock. What harm can come to him? What is there that can bring suffering to him?

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O wonder of wonders! such enormous, such infinite, such ineffable glory! That is your real Self, and it is ignored by the people.

That Sun, that Infinite Sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic Reality is shut out by such a little, insignificant ignorance. O, throw aside such enfeebling, such weakening ignorance; away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indescribable." That you are, That you are. O, how plain, how clear does everything become when you feel that Reality!

Rama tells you nothing from history, from the lives of great men. What Rama tells you is from his own personal experience, and it is what you can also realize for yourselves.

Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable Heaven for us. There are then no foes, no fears, no troubles, no anxieties, no pain. Verily, verily, it is so.

When we are at a great elevation, the small differences in the level of objects below disappear. Down below this house appears very high, and over there that house appears very low, or this street appears very high and another street appears very low; but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly when you rise to those heights of spiritual glory, and when you feel the true *Atman*, when you realize the Truth within, then to you the small differences of friend or foe, of malefactor or benefactor, all disappear. It is the perception of the small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the Reality becomes real, and all differences disappear; this is what Vedanta calls—*Ekatwam*. ब्रह्म सत्यं जगन्मिथ्या God is the Reality; the world or phenomenon is illusion.

Thus realize your own true Self, realize the *Atman* to such a degree that this world may become unreal and that God or the true Divinity within may become real. Oh, what a crime you commit when you address your brother

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as a man and do not realize the Divinity within him. By so doing you kill the Divinity within him.

Crimes are called by many names, matricide, homicide, and the like; but by not feeing the Divinity within each and all, you commit the crime of God-cide or Deicide, so to say. When you call a man father, brother, son, friend or foe and feel not the Divinity within him, you employ words to such a degree that the Divinity is killed out. When the body, the form or outside illusory shape becomes so prominent that the God within is forgotten, then you become worsted. You are annihilated, so to speak, in this world, whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is ignorance, and this ignorance is the cause of all suffering in this world. This truth will remain a dream only if people don't practise it. It is a fact; realize it and you make yourself happy; feel it, live it, and you will see that you live in a world of miracles, you will see that all the powers serve you; feel it, and all the suns, stars and moons obey your commands. This you will find by presistent experiments.

Happy is the man who can ever feel his oneness with All, who can ever feel his true Divinity.

There is a Sanskrit verse, the literal meaning of which is "As darkness, accumulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth, that it all flies away when this Reality, this Divine Light shines in the closet of his heart."

Rama sees this truth from personal experience every-day, when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer; but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shortcomings and past successes, Rama has, by this time, become wise to this degree that never, never, even in a dream is left any possibility of looking on anybody as anything else but God. Rama sees that by taking you to

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be the true Self, by feeling you to be his own Self, by feeling all these bodies to be his, by feeling all these bodies to be the same as his, they are bound to feel the same way.

There was a man called Majnun. He was called the prince of lovers. Nobody ever loved as he did, but his love was for the personality, the body of his lady; and it was so that he could not see her.

Rama says if you have desires and want them fulfilled, you must leave those desires, you must rise above them. Well, this poor fellow did not possess the secret; yet he was the ideal lover of the whole world. It is related that he became crazy and went mad over his great disappointment, and the poor crazy prince left his father's house and roamed about the forest. If he saw a rose, he would rush to it thinking it to be his beloved one; the cypress tree he caressed thinking it to be his beloved one; he came up to a deer and thought it to be his beloved one. That was his feeling; he had transformed these little bodies into the body of his beloved one, seeing that everywhere. His object of love was material and he suffered through it.

Rama says, "Love as he loved, but let the object of your love be the real Self, the God, the Divinity." Is not the whole world mad, crazy after happiness? Is not happiness a synonym of God? This poor fellow knew not where to find true Happiness or God. Blessed is he who realizes the Truth like that Majnun, who realizes his lady-love in the trees, in the animals and in the flowers. Well, the poor fellow at last fell senseless in the forest and his father searching for him came upon the spot where he was lying. He picked up the poor boy, wiped his face and said, "O my beloved son, do you recognize me?" Majnun was staring vacantly, and he looked and looked, but to him there was nothing left in the universe. Majnun's whole frame was saying. "What is father, what is father?" The father said, "My beloved son! I am your father, do you not recognize me?" He said, "What is father?"—meaning—is there anything in this world but my beloved one.

Realization means the same love of truth as this fellow had for his material object, for the flesh and skin. When

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you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody you see nothing but God, when you see in the wife no wife but the beloved one, God; then indeed you do become God; then indeed are you in the presence of God.

So long as Majnun was alive, he could not see his beloved one. The poet says that Majnun was brought into the presence of God, and God said, "O fool, why did you love so much a material object, a worldly object; had you loved Me with a millionth part of the intensity of love which you wasted upon your lady-love, I would have made you the Archangel of Heaven." It is related that Majnun answered God in this way, "O God, I excuse you for this; but if you were really so anxious to be loved by me, why did you not come as my beloved lady? If you had the desire to be worshipped, you should have become the object, the lady-love." This fellow turned the tables, so to speak, but Rama says you must have the same intense love of Truth, you must love your *Atman*, you must think it the beloved one. Love it, feel it, feel it as Majnun did, and nothing else must come to you except it be presented to you as the beloved Truth. You must see the beloved Divinity in it, nothing else.

Now you say, "What is the use? We don't want to realize it; we are happy in this hell of ours." Rama says, "You may be happy, but *Atman* is your goal; so what is the use of wasting time, trudging along the road. You will have to come to this stage, hence trudge not along in the mud; take the elevated railway, take electric cars, nay take wings, and don't waste time on the roadside."

Observe your everyday surroundings; see what happens? You will see that it is the plan of Nature that you should reach that goal. This is what happens, it is a natural phenomenon. When a person is in a calm, sedate, placid and happy mood, by living in that placid, tranquil mood for sometime, he finds that some good news, some good change or something good comes along; it always comes without exception.

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Live in that state of harmony, in that state of calm and tranquillity, and you will see that some friends will come, or some object of love will come or something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing that appears to them, if they begin to lay that material form to their heart, if they clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes, takes the object of your desire away and makes another change. That cannot be avoided; it is the Law.

If books have not been written upon it, it is nevertheless the Law. Thus when you cling to that something, when you hold it so dear, something takes place which takes it away, and you are sad and worsted; then two kinds of phenomena take place. Some people on becoming worsted begin to find fault with circumstances, to struggle and criticize circumstances. Such people are visited by still harder difficulties and they exclaim, "O, misfortunes never come singly." People who after one misfortune do not regain their equilibrium, but go on fault-finding and criticizing, and go on struggling after frail reeds—for them misfortunes do not come singly—but after suffering for sometime, they are in a state of mind to which is again added the power unseen. Then comes a state of harmony, a state of resignation, a state of leaving those desires, a state of geniality, a state of universal peace, and then again the clouds disperse and fairer circumstances come. Again they are misled and keep depending upon outside manifestations only, and again are led into difficulties; and after a while they come to religion. It is said that misfortunes lead to religion.

Thus in your worldly life there is day and night. Everyday of suffering is followed by a night of pleasure, and everynight of pleasure is followed by a day of suffering. So long as you keep clinging to forms, this rise and fall will continue, it will go on one succeeding the other. Now what is the object of this inner rise and fall? The object of this inner rise and fall is to make you realize the Sun within.

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On the earth is night and day, but in the Sun there is all day; it is the earth revolving round the Sun that makes night and day ; but in the Sun there is no night, there is always the God-light, always day.

Misforfune, anxiety and trouble are to make you realize the Heaven within. It is to make you feel that you should realize the Sun of suns, the Light of lights within and when you realize that, you are above all worldly pain and sufferings, above fluctuations. You then go beyond and above all of them.

Now how are these rise and fall to raise us? The first emergence of pleasure shows us that it comes always when we get ourselves associated with or absorbed in the Divinity within, or when we get ourselves in harmony with the universe. Thus it tells us that all pleasures are ours when we are in harmony with the universe; they must be ours, it is the law. The phenomena of pain tell us that pain always succeeds or follows the clinging or attachment to the material, the illusory, the *mayavic* objects. These pains tell us that our clinging to the material objects and looking upon those material objects as real, brings us pain, anxiety and suffering. Therefore pain tells us that material objects are not real and we need not waste our time and energies on outside worldly forms. All pains teach us that lesson. Rama can take up the history of the world and explain it by this Law. You know that even in Shakespeare's drama—*The Merchant of Venice,* so long as Bassanio was attached to the body of Portia, he was worsted, he could not succeed. But in making the choice of the caskets, he was in an indescribable state, he was in a state where there was no body. There he was in a grand state. It does not mention God, Divinity or Arch-angles, but by reading closely you will find that while his soul was harmonious, while he was one with Divinity, he succeeded. It may be that Shakespeare has not brought it out clearly. Poets do not depict it clearly, but it is a fact proved everyday. All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the negative

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side and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta. Because all people do not happen to believe it, does that prove anything? The world is unhappy because it does not realize this truth. Realize the truth and you become happy.

An Illustration :

People in India have not the machinery you have in this country. Earthen pots are worked from the clay by the hand. The clay is moulded by the hand in a deep basin, and a double process is employed. In the inside is kept some kind of support and from the outside strokes are applied and thus the clay is moulded.

Similarly the outside beating is making you advance, making God of you. It is a double process, keep the support within. Pains are the hard strokes, and pleasures are the support within. By pleasures and pains, character is being formed. Pain which resembles the hard strokes, as well as pleasures which resemble the support from within, have for their object the bringing out the Divinity in you, bringing out the God in you, evolving your Divine nature. It is the Law of Nature that at the bayonet's point, you must rise to your God-head ; and if you don't do that, well, slaps after slaps, knocks after knocks will be your lot. If you want to avoid or escape slaps and knocks, then please do realize the *Atman*, the true Self. That is the goal.

O, happy, happy Rama,
Serene and peaceful, tranquil, calm.
My joy can nothing, nothing mar,
My course can nothing, nothing bar.
My livery were gods, men and birds,
My bliss supreme transcendeth words.
Here, there and everywhere,
There, where's no more a "where?"
Now, ever, anon, and then,
Then when's no more a "when?"
This, that, and which, and what,
That, that's above a "what?"

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First, last, and mid, and high,
The one beyond a "why?"
One, five and hundred, All,
Transcending number one and all,
The subject, object, knowledge, sight,
E'en that description is not right,
Was, is, and e'er shall be.
Confounder of the verb "to be"
The sweetest Self, the truest Me.
No me, no Thee, no He.

That is the real Self, the All, and yet the Indescribable that ye are!

Realize this truth. Rama feels offended when people come and worship the body of Rama. Rama has joy, pleasure, happiness enough within, to be altogether free from any joy that comes to men through being flattered or from riches.

Infinite, indescribable is Rama's happiness. The Divine source within is enough to make Rama rise above the necessity of seeking joy at the door of name, fame or wealth. Joy enough is within Rama.

O feel, feel and realize. This will make you free of all begging spirit which makes a man seek worldly fame.

There was a woman in India who had nine sons. One day a mendicant passed her house and she gave him some alms. The mendicant was so highly pleased that he invoked a blessing upon her. He said, "O blessed Lord, make this gracious lady the mother of seven children." When the well-meaning mendicant asked God to make her the mother of seven children, she was offended, for she had already nine children and that meant a loss of two to her. She begged the mendicant to bless her again, and the mendicant again asked God to make her the mother of seven children. The lady became enraged and the people were attracted to the scene and inquired as to the cause of excitement. They were of course amused to know that the blessing was not a blessing but a curse. Similarly Rama has indescribable joy within himself, and let that joy be enjoyed by all, that makes us free, free of all worldly things in this world.

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Let the body, the personality, like the lily on the Himalayan glaciers, bloom unknown, unnoticed by anybody. Let this body be crucified, let it be put into prison, let it be swallowed by the waves of the ocean, let it be scorched by the heat of the torrid zone, let anything come to it, that joy cannot be abated. Feel that happiness, that joy supreme within, and rise above all worldly vanity, worldly tomfooleries, and all gloom.

Be the Lord of lords, the God of gods.
That ye are! *That ye are* !!

Om! Om! Om!

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HOW TO MAKE YOUR HOMES HAPPY

Lecture delivered on December 30, 1902, at the Academy of Sciences, San Francisco.

My own Self in the form of ladies and gentlemen,

To-day so many papers are with us. When a lawyer comes to a law court, he probably brings with him the same number of papers, but all these will not find a hearing. The vast number of these papers does not allow them to be heard, to be answered this evening. There is another reason why we shall not take up most of these papers; because most of them are concerned with the spiritual world, with the next world. At present you are in this world, and it is better to talk a little on the subject which comes more to your business and bosom than about one with which you are not at present concerned.

We shall continue the subject taken up the other evening. It is very important. "Can a married man aspire reasonably to acquire realization?" This is a long subject and cannot be exhausted in tonight's speech. Let us see how much we can know about the subject tonight.

There was a very cruel and funny master in India. He used to torture his servants in a most funny way. Once the servant cooked a most delicious dish for the master. The master did not like that the servant should partake of it. It was cooked at night, and the master said, "We won't eat it just now; we may eat it in the morning. Go to bed just now, and we will eat it in the morning." The real intention of the master was to eat it in the morning, because by that time he would have a very strong appetite. Having abstained from taking any food at night, he would be in a position to eat the whole in the morning, and not let the servant eat anything. That was the real intention of the master. He wanted that the servant should feed

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on crusts and crumbs, but this intention he could not lay plainly before the servant. He said to the servant, "Well, go to rest, and in the morning that one of us will eat it who dreams the sweetest dreams, the finest dreams. If by the morning you have dreamt the finest dreams, the whole will be your share; otherwise the whole will come to me and I will eat it up, and you will have to satisfy yourself with crumbs and crusts." The morning came and now the servant and the master sat before each other. The master wanted the servant to relate his dreams, and the servant said, "Sir, you are master, and ought to have the precedence; you had better relate your dreams first and then I will state mine." The master thought within himself that this poor servant, this ignorant, illiterate fellow could not invent very fine dreams. He began to say: "In my dream I was the emperor of India. In my dream I saw that all the European powers and all the American powers were brought under the sway of the king of India, and so I as emperor of India, ruled over the whole world." You know this was the dream of the cruel master. True Indians do not wish to continue that childish custom of putting up before themselves lumps of flesh called kings and worshipping them. Well, that was the dream of that man. He regarded himself as sitting on the throne of India and governing the whole world, and there he found all the kings of all the countries standing before him and offering him homage. Besides in his dream he saw all the gods and all the saints brought into his court and sitting on his left hand side, or right hand side (Rama forgets whether it was left or right). Now having related his own dream, he wanted the servant to tell his story, to tell his dream.

The servant, poor fellow, trembling from head to foot said, "Sir, I have not had any such dream as you had." The master was elated and very happy, and thought that all the delicious food would come to his lot. The servant began to say that in the dream he saw a big monster, a most ugly, heinous demon coming up to him, with a blazing sword in his hand. Well, the master began to

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ask, "What next, what next?" Then he said, "Sir, he ran after me, he was about to kill me." The master smiled that it was a hopeful sign. "He began to kill me, he was trying to slay me." The master said, "And what did you do? What was his object in slaying you?" The servant said, "Sir, he wanted me to eat that delicious food or to die." The master said, "And then what did you do?" He said, "I simply went up to the kitchen and ate up everything." The master said, "Why did you not wake me up?" The servant replied, "Sir, you were the emperor of the whole world. In your court there was a grand, magnificent gathering and there were men with drawn swords and cannon. Had I tried to approach your Majesty, they would have killed me. I could not come to you and inform you what a terrible plight I was in, so I was forced to eat that delicious food, to enjoy it by myself."

Rama says you are dreaming about the promised paradise, promised heaven or promised after-worlds. These are the things which you are dreaming and these are delicious dreams, these are sweet dreams, and in these dreams you are building castles in the air, they may be on sand. You are building castles and thinking that you must do this and you must do that. You must fear Satan and you must fear God; you must behave this way or such and such an angel will not let you go from purgatory to heaven. You are dreaming of these things, but Rama tells you it is preferable to be that servant who was frightened by the monster and ate up the delicious food. It is better to do that; that was something which concerned the present; that was something which was real at the time. It is more advisable to attend to the matters which come next to your heart, which concern your business and bosom first, and the next world, that world of dreams will take care of itself. Charity begins at home. Begin at home first.

Rama comes now to the question which concerns all of you. It is the question, "How shall a married pair live in order that the marriage may not result in misery,

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anxiety, pain and sorrow?" They say, "Take away our sufferings, O God, Christ, take away our sufferings; Krishna and Buddha, take away our sufferings." But Rama tells you they may or may not take away your sufferings after death. But in this life who is to take away your sufferings? In this life the husband should be the Christ of his wife, and the wife the Christ of her husband; but as it is going on, every wife is the Judas Iscariot of her husband, and every husband the Judas Iscariot of his wife. How to put matters on the right plane, how to place matters on fair terms? Every wife and every husband will have to embrace renunciation. You know Christ, according to the Christian world, is a picture of renunciation. So if every wife becomes a picture of renunciation, she can save her husband. Renunciation is a word which makes everybody shudder and tremble. Everybody trembles at this word, but without renunciation there is not the least possibility of bringing any heaven into your household. There is a great misunderstanding about the word renunciation. This word has been used so many times in the previous lectures that it is high time to explain its real meaning. Renunciation does not require you to go into the densest forests of the Himalayas; renunciation does not demand of you to strip yourself of all clothing; renunciation does not require you to walk barefooted and bareheaded. That is not renunciation. If that were the meaning of renunciation, how could a married pair practise renunciation? They live as husband and wife; they have a household, they have property. How could they be people of renunciation? The picture of renunciation given in the Hindu Scriptures is that of the God *Siva* and Goddess *Parvati* sitting together with their family around them. The God *Siva* and his wife *Parvati*, husband and wife, live together with their family, with their duties. They are said to be the picture of renunciation in Hindu Scriptures. People understand that the Hindus mean by the word renunciation retiring into the forest, living aloof from all society, shunning everything, hating everything. That is not

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the meaning of the word according to the Hindus. The Hindus have to portray renunciation even in their family life. If this Vedanta, if this Philosophy or Truth were simply meant for a small minority of people who retire into the forest, what is the use of it? We do not want it. Let it be thrown into the river Ganga; we need it not. This renunciation which the Hindus preach, every one needs. The kind of renunciation preached by the Hindus is the only secret of success. No hero can distinguish himself unless he is a man of renunciation; no poet can give you any poetry unless he is a man of renunciation. You will mention Byron who was driven out of England becuase he was looked upon as a very immoral man. Vedanta says that even Byron owes his genuis to his renunciation. It is a very queer idea of renunciation that Rama is going to give you. Washington was a man of renunciation. Had he not had renunciation, he could not have been victorious in the battle. This is very strange now. Don't you see that every hero, be he Napoleon Bonaparte, Washington, Wellington, Alexander, Caesar or any one, in order to come out victorious, in order that he may be the master of nations, in order that he may be able to sway all armies, he is to keep himself practically above the world, above all attachment. His mind must be undisturbed, his mind must be in peace, quiet, calm and he must have a single point round which all his energies are concentrated. He must not be disturbed by other circumstances. And what does that mean? Does it mean renouncing all other objects, so to say. The more of this renunciation a man has, the better he is, the more superior he is. Napoleon comes on the battlefield, and by a single word "Halt" stops thousands of men who had come to conquer him. How is that? Wherefrom comes all that power? That power comes from Napoleon's being lost in the true real Spirit, in the Divinity within, in the real *Atman*. This power comes from that. He may or may not be conscious of it. He is standing above the body, above the mind, above everything, the world being no world to him. Similarly the greatest

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genius, like Sir Isaac Newton in order to enrich the world with his philosophy and science, has practically to realize this renunciation. He rises above the body, mind and everything. He is sitting in the house, but the house is no house to him; the friends are no friends to him. What a state of abstraction! People say he is doing nothing, but when you say that he is doing nothing, there he is at his best. Apparently he is at a standstill, he has renounced everything; but he is at his best. These people, these heroes, these great men of genius unconsciously stumble upon renunciation. Now the truth which they unconsciously put into practice and through which they rise and distinguish themselves, is the object of the Hindu Philosophy to lay before you systematically. The object of the Hindu Philosophy is to bring you to it in the proper way, to make a science out of it and to explain to you the laws, the rules and the ways which lead you to it.

This renuciation is described by the Hindus as *Jnana*, which means knowledge, that is, renunciation and knowledge are one and the same thing. The word renunciation is synonymous with knowledge, but not your established knowledge, knowledge of the material objects. Oh, yes, that also does a great deal to help you, but that is not the real knowledge. This alone can never bring you any peace. The knowledge which is synonymous with renunciation is the knowledge of the Truth, the knowledge of the real *Atman*, the knowledge of what you are. Now the knowledge of what you are can be imparted to you intellectually. Will that suffice? To a certain extent, but not perfectly. In order that you may become a *Jnani*, that you may be liberated, even when you are in this life, in order that the wide world may become a heaven for you, you will have to realize this divine knowledge, the knowledge that you are God, that you are the Divine principle, that you are the impersonal supreme energy, force or whatever name you please to give it, that this Supreme God you are. This knowledge acquired not only through the intellect, but in the language of feeling, this knowledge brought into your action, permeating your

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blood, running through your veins, throbbing with your pulse, being instilled into you and drilled into you, can make you *Jivan-mukta*. This knowledge is renunciation. Get that knowledge and you are a man of renunciation.

Retiring to the forest is simply a means to an end; it is like going to the university. In the university we acquire knowledge, but it is never understood that we should remain there for ever and ever. Similarly to acquire this knowledge you may retire into the forest for a while, but the Vedanta philosophy never teaches that retiring into the forest is renunciation. Renunciation has nothing to do with your place, position or your bodily work; it has nothing to do with that. Renunciation simply places you at your best, places you on your vantage ground. Renunciation simply enhances your powers, multiplies your energies, strengthens your force and makes a god of you. It takes away all your sorrow; it takes away all your anxiety and fear. You become fearless and happy.

How can a married man realize this renunciation? If the husband and wife agree to bring about each other's pleasure, the matter can be settled even to-day. All the Bibles can do little good unless wives and husbands undertake to be each other's saviours or Christs. Just see. When people come to religious lectures, they are told to renounce everything, to look upon their property and their body as God's, to look upon themselves as not this body, but as the Divinity; they are preached that way. They receive some knowledge. But when they go home what happens? There comes the wife and she says, "Mr. so and so, I want a big gown," and he says he has not the money. What does it mean? There comes a child and it says, "Papa, oh dear papa! Come in." Oh, my boy, my wife, my daughter, my sister, begin to say that way.

The same daughter, sister, property, house and family, all these were turned over to God in the church; when the house is reached, all is taken back from God, it becomes "mine", "mine". It is no longer God's. That momentary passing feeling that overtook the mind, "O God, I am

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Thine, I am Thine, everything is Thine, I am Thine everything unto Thee," that feeling disappeared in a moment, when the faces of the wife and children were seen.

You see that spiritual progress and family life as it stands at present are contradictory to each other ; they are conflicting. What is done in the church is undone at the house, more than undone perhaps. It is just like Penelopese. She used to wind the thread all day long and when the night came, she used to unwind everything that was wound up. Similarly all of you wind up your spiritual progress in the churches but all your sermons and prayers, all are undone, unwound at home. If matters go on that way, there is no hope. If you are not playing a joke with God and if you do not want to make your prayers a mockery, you will have to attend to the matter in the proper way. You will have to remove the cause that retarts your spiritual progress; you will have to mend matters at home. Every wife will have to become the Christ of her husband and every husband will have to become the saviour of his wife. People say, "Oh, I love you, I love you." What a humbug! If you really love your wife or your husband, you ought to be able to sacrifice something for her or him. If you really love him or her, you ought to sacrifice something for him or her, but do you? No, no. The wife wants to possess the husband and the husband wants the wife to belong to him, as if she were an insensate object which could belong to him, could be his property. One wants to make the other a dependent. If you really love each other, you ought to try to advance each other's good. Do you really do that? You think you do, but you are mistaken in the way you think. Brother, to pander to the sensual desires of the wife or husband is not bringing happiness to him or her, is not bringing real happiness to him or her, not at all. If that were the only way to engender happiness, then all families would have happiness. But is it so? Are families happy? Not one in thousands. Why should they not be happy? Because they do not know how to advance each other's happiness and promote each other's

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welfare. They do not know that. They think that simply to gratify the animal desires is to advance happiness. To pamper each other's vanity is not doing any real good. Somebody says, "To love is to make a compact with sorrow," and the experience of most of the novelists, historians, and people in this world is the same. "To love is to make a compact with sorrow." But is there something wrong in love that brings about sorrow? No, there is something wrong in the use you make of love that brings you sorrow in its train.

In one of the Indian Scriptures, there is a story that Lord Krishna, the famous God of India, the Christ of India, was about to be devoured by a big demon. He took a dagger in his hand. He was devoured and swallowed up. Finding himself in the stomach of the dragon, he pierced the heart of the dragon; the heart broke, the dragon bled to death, and Lord Krishna came out. That is exactly the case. What is love? Love is Krishna; that means love is God. Love is God and it enters the heart, it enters the inner mind of a man of sensual desires. It enters the heart and just when it has got a seat, when it has a place in the very core of the heart, it deals a thrust, and what is the result? The heart breaks; hearts break. Agony and sorrow is the result; weeping and gnashing of teeth comes about in all cases of the worldly love! That is the way. That is what happens. That is the Law. Attach yourself to any worldly object, begin to love any worldly object for its own sake, and there the God Krishna gets into you and then stabs you. The heart breaks, you are sorrow-stricken, and you murmur and cry, "Oh, this love is very cruel, it has ruined me."

There is a Law that anybody in this world who will attach himself to any personality or worldly object, shall have to suffer; either that friend or object will be taken from him, or one of them will die, or there will be a rupture between them. This is an inevitable Law. Do not hear listlessly; let it sink deep into your hearts, let it penetrate your minds. Whenever a man attaches himself to any worldly object, whenever a person begins to love an object for its own sake,

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whenever a man tries to seek happiness in that object, he will be deceived, he will find himself simply the dupe of the senses. You cannot find happiness and pleasure by attaching yourselves to worldly objects. That is the Law. All your worldly attachments will end in the breaking of the heart; nothing else. Trust not in the mighty dollar, trust in God. Trust not in this or that object, trust in God, trust in your *Atman* or Self. *All worldly attachments bring misery in their train, because all worldly attachment is idolatry.* There are beautiful images made, beautiful statues, etc. All these bodies also are images, idols, they are statues, pictures or portraits. When you begin to love a picture for its own sake and ignore the person whose picture it is; are you not worshipping an idol? Suppose you have a picture of one of your friends and you keep it with you, you love it, shower your caresses, bestow all your affection upon it, so much so that when the man whose picture it is, comes into your house, you heed him not and you slight him. Is that fair, is that fair? Will that friend leave his picture with you? No, no. He gave you his picture in order that you might remember him; he did not give you his picture that you might forget him. That picture ought not to have been the object of worship; it was idolatry to love the picture for its own sake. You have to love the God, you have to love the master, the owner of that picture. Similarly all the objects in this world are simply pictures, emblems of God. Husbands and wives fall a prey to the pictures; they fall a prey to idolatry and become slaves of the images. Your Bible tells you that you should set up no idol, no image for God, and you ought not to practise idolatry. By the word 'idolatry' it was not meant that you should not worship these idols; it was meant that these were the living idols. Do not forget the original for the idol, that was the meaning.

In one of the cemeteries in India, Rama saw an inscription on a tomb which ran like this :—

Here lies the babe that now is gone,
An idol to my heart.

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If so, the wise God has justly done,
'Twas needful we should part."

It was written by a lady. She idolized that child. She began to make more of the child than of the original, of the reality of which the child was simply a picture, and the child must be taken away. That is the Law, that is the rule. If you make the right use of the pictures, they will be with you; make the wrong use of them, there will be rupture, sorrow, anxiety and fear. Make the right use, you can keep the picture with you. But only when we love the original more, more than his picture, then alone can we keep the picture with us, otherwise never. That is the Law. That is the way to renunciation.

This is the way that in every house renunciation ought to be practised.

It will be explained more fully. Just see. Here you are a man or a woman, a lady or a gentleman, a goddess or a god. There is your object of love. What is it that charms you, fascinates you, attracts you? Is it his body, is it his skin, is it his eyes, nose, ears, etc.? No, no, not at all. Be more rational and reasonable than the poets. It is not these that attract you. If these were the objects of love, if these had any charm in them, when the body is dead, even then they would be attractive. When the person dies, even in that state you would be attracted by the body; but you are not. Then in what did the charm lie? Who caused all this charm and fascination? It is the Spirit then, it is the Life within, it is the Power within, the *Atman* within, nothing else. Through the eyes of everybody it is the God within that is speaking to you; the God within has the body for its picture, portrait or dress. Love not the dress more than the person, more than the Reality within, which wears that garment. Now reflect and you will see.

There are some people who are more attractive than others, who have more grace in them. You will excuse Rama if he talks about a subject which it is not customary to talk about. It is a strange thing that we do not listen to the things which in our heart of hearts most interest us.

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It is not usually the custom to talk on this subject. But as it is very important and really concerns you, and as others do not talk on this subject, for that very reason Rama talks on it.

Well, it is grace, and wherefrom does grace come? What is grace, movement and activity? What is that? Is that due to the eyes, the ears or the nose? No, that appears in the eyes, in the ears, etc. You may have heard about Cleopatra, that Egyptian girl, Cleopatra that African Negro girl. She fascinated that emperor, Mark Antony, charmed him, kept him spell-bound. It was through grace. Grace comes from the Divinity within you and from nothing else. It is activity. And to what is activity, energy or motion due? Just see. You can walk up hills, you can ascend steep mountains, you can go from place to place, you can move anywhere you like, but when the body dies, what becomes of it? When the body dies, the activity, the God within you, that could lift it up to such heights, does not give it help in the same way as it did before. Who is it then within this body that makes the muscles move, that makes the hair grow, that makes the blood circulate in your blood vessels? What is it? What is it that gives all movement, energy and activity to the organs of the body? What is it? It is the one Universal Power, the one Universal Divinity, the one Universal God and That you are. The one Universal Power, the one Universal God which you are in reality is the *Atman*. When a man dies, some men have to carry him to the cemetery or crematorium; and when he was alive, what was it that lifted his heavy body of so many pounds to such heights, to such mountains? It is something invisible, indescribable, but it is there. That is the Divinity within you, that is the God in everybody, and it is that God who gives activity and power to everything; it is that God to whom is due the grace in the movements of every person. When a man is asleep, his eyes do not see; when he is asleep, his ears do not hear. When a man is dead, his eyes are there, but he does not see; his ears are there, but he does not hear. Why? Because that Divinity

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or *Atman* within does not help in the way it did before. It is the God within that sees through the eyes; it is the God within that makes the ears hear; it is the God within that makes the nose smell; and it is the God within that gives energy to the muscles. It is the God within that is the essence, or the quintessence of all the apparent grace. It is the God within. Remember that. Mark that. Who is it that faces you, who is it that looks you straight in the face when you look at a person? It is God within. The outward eyes, skin, ears, etc., are only the garb; they are only the outward raiment, nothing else.

Now when the people in this world love and desire objects, they begin to love the dress, the raiment more than the Reality within, which shines through that dress or raiment. Thus they idolize and worship the raiment, the dress, the image more than the Reality, the Original, the Truth within. Thus it is that people suffer the bad consequences of this sin. Thus it is. Rise above it; rise above it. Let every wife and every husband try to see the God within each other, see the God within; worship the God within.

Everything should become Divine to you. Instead of the wife being a wide agape door to hell, should be, as it were, the mirror through which the husband could see God. The husband should be the mirror in which the wife could see God, instead of his being the wide gaping door to hell.

How can a wife or husband raise her or his companion to this realization, to this Divinity, to this Vedantic concentration of all the energies? How can they do it?

If a wife is to be the saviour of her husband, first she is to save him from all outside contaminations. If he is unmarried, he is liable to fall a victim to all sorts of temptations. He is like a boat without a rudder at the mercy of all the winds and storms, no matter from what direction they blow. So long as a man is unmarried, a man without divine knowledge, so long as he is unmarried, he has to bear all sorts of contaminations from all directions, and the wife is, first of all, to save him from these temptations.

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Now, but what happens? Ordinarily wives do not save their husbands from these temptations, but they themselves become a heavy burden upon their shoulders. It is just like a man giving away all his dollars and purchasing one big note with all these dollars. He has got rid of the burden of other temptations, but now this one dependence outweighs all the previous humiliation. He is not subject to the previous kinds of temptations, but this one temptation or humiliation is enough for him.

It is just like the case of the horse that came to man to be saved. You know there was a time once when man too lived in the jungles. The horse also lived in the jungles; the deer and stags too lived in jungles, as they do in these days. A horse was once worsted in a fight with a stag. The stag stabbed him with his antlers. The horse came to the man to seek help. The man said, "All right, I will help you. I have arrows in my hands. You take me on your back and I will go and kill your enemies." The man rode on the back of the horse, went into the forest and killed the stag. They came home victorious. The horse was very happy. Now the horse wanted to go. The horse thanked the man, and said, "Dear sir, I thank you. Now I want to leave you." The man came up and said, "O horse, O horse, where do you want to go? Now that I have come to know how useful you are, I will not let you go. You have to be my servant, you have to become my slave." The horse was saved from the stags, the deer, and other beasts of the forest, but he had lost his freedom; and the slavery was the result of his outward success, which did not counterbalance his loss of freedom.

So it is with man. After his marriage he is saved from many temptations, but the one temptation, the slavery or dependence to which he is reduced in relation to his wife, is just like the treatment that the horse received at the hands of man.

Now how is the wife to become the saviour of the husband? She saves him from some temptations; well and good, so far as it goes, all right. Now the next

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object is that she ought not to enslave man. (The Americans say they have conquered the Philipions, but they will be enslaved if they are not careful). How is this to be effected? A wife should not try to enslave her husband, and her husband should not make her a dependent. This is the next step now. If this is effected, there is every hope; otherwise none. This is a point which is seldom or never brought to your notice, but it is a fact. You know Christ was taken to be the Saviour of mankind, and it was said that he would save the whole universe, and he would wipe out all sin, and bring about the Kingdom of Heaven upon the earth. But in spite of all your Bibles, Korans and Vedas, in spite of all these, we find the world just as irreligious as it was before. What is the cause? It is because the real cause of evil is not eradicated; the real difficulty lies in your domestic circles. Unless the wife undertakes to do real good unto the husband, and the husband undertakes to promote the welfare of the wife, religion can never prosper; there is no hope for religion.

You know these are days of steam and electricity. Religion ought to pack up and depart. O Christians, O Hindus, O Mohammadans, if you really want that the misery of the world should be eradicated, if you want that the sufferings of mankind should be removed, you ought to attend to this, you ought to establish the matrimonial relation on fair terms, you ought to instil into the heart of every lady and gentleman that it is a duty to prove the Christ to his wife or to her husband. It is incumbent on us to do that; it is our bounden duty to prove the Christ. And how can that be done? That can be done if the wife does not want to make a slave of the husband and the husband does not want to make the wife dependent on him. Free all of yourself, and you will be free. That is the Law. "Action and reaction are equal and opposite." Make her dependent upon you, make her your slave and you will be a slave too. Oh, this is a most terrible speech. Truth is always disagreeable, terrible. Christ taught that Truth, and he was persecuted and crucified. Socrates

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came and he was given hemlock. Truth is never taken cheerfully by the people. It seems to be a terrible statement, but so it is. Just mark.

A man has a rope round the neck of an ox fastened to the horns of the ox and he holds the other end of the rope in his own hand. He thinks that the ox is his servant, his slave; but he is just as much a slave of the ox, as the ox is his slave. What reason has he to say that the ox belongs to him? Because the ox cannot leave him. Now just mark, if the only reason is that the ox cannot leave him, we say that he cannot leave the ox either. The ox cannot leave him because he cannot leave the ox. If he could leave the ox, if he had been free, if he had not been a slave of the ox, the ox would not have been a slave unto him. This is the Law.

Don't you see that all the families are suffering? Is it not a fact? Is it not a fact that almost all the families in this world, in Europe, America, India, Japan, or anywhere, are suffering? They say, "Happy home, happy home." What a humbug! What a name, a mere name, a mere dream! How is it that people are suffering and the homes are not happy? And do you not, from your heart of hearts, desire that the homes should be happy? If you wish happiness, you must be in earnest; do not make the home a big joke. Be in earnest, be sincere, try to find out the cause. Examine it, scrutinize it, investigate it, and you will see that the only cause of the discord and want of harmony in the families is that they do not know the laws of nature, and are ignorant. They are possessed by that demon of ignorance. They do not know what the plan of nature is, in what line the course of evolution runs. They do not know that. Rama tells you that the line along which evolution courses and all this nature works is that each and all should, step by step, by slow degrees, come up near and near to the realization of the Divinity within them. That is the course, that is the line along which all the phenomena in this world move. Everybody should realize the God within him; everybody should be the perfect *Atman,* the perfect Divinity by realizing the

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Divinity within. All this struggle for existence is due to their not realizing this truth.

Make your relations with your wife or husband such that the progress may be in the right line, that you may work with the plan of nature. The plan of nature is freedom, freedom, freedom. Make your wife free of yourself, and you will be free of her. What does that mean? Does it mean that all ties should be broken at once, snapped all at once, cut like the Gordian Knot? Does it mean that? Does it mean that every man should be let loose in this world and every woman should be altogether free? No, not at all. Freedom cannot be had that way, that is bondage, slavery. By making the companion "free" it is meant that you should make him or her believe and trust not in your body but in the God within you. When she loves you or you love her, you love the God within her and make her love the God within you. They say they all believe in Jesus Christ. Rama says you ought to believe in your wives and husbands. Rama says, "Believe not in the lump of flesh of your companion; believe in the Divinity within." You should look at this outward flesh and skin as a curtain which becomes transparent to you, and you see beyond the curtain, the God within.

Let us be like a bird, that lights one instant upon a twig that swings. He feels it bend but sings unfrightened, knowing that he has the wings. The twig swings up and down, the bird is not frightened; for even though he is sitting on the twig, he is on his wings, so to say. The bird knows that he is trusting not in the twig but in his own wings. That is the way. His trust is not in the twig on which he is sitting; he relies upon his wings.

Similarly wherever you may be, however you may be attached to your wife or child, rest not there, set not your hearts on that. Let your hearts be with God, let your heart be upon the Divinity within you; that is the way. Behave in this way yourself and make your wife and children behave in the same way. You will be free of them, they will be free of you. No dependence;

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independence, freedom! Thus can every American be made free.

The most interesting part of the lecture comes now.

There was seen at one place a most beautiful picture. In that portrait or picture, there was a magnificent coach. Upon the coach there were splendid, royal cushions and pillows. A lovely queen, a most fair lady was lying upon the coach; the children were on one side of the coach and the king was sitting on a chair. It was a beautiful picture; it was charming, it was so splendid. The queen was very sick, on the point of death; and her husband, the king was shedding tears, and her son and daughter were weeping. It was a beautiful picture. Would you like to possess that picture? Oh, indeed, everyone of you. Had you seen that picture, you would have purchased it, it was so lovely. Why would you like to possess that picture? There was a charm about it which would have kept you spell-bound, but would you have liked to be that dying lady? Just answer. Would you have liked to be that queen? Very rich she was, but she was about to die. And would you have liked to be that weeping husband, or those crying children? No.

Vedanta requires you to live in your families, to live in your homes in a position of God, to live in your houses as a Witness, as an impersonal God, not attached, in no way mixed up or entangled. Keep your mind always at rest, always unattached, keep your heart and mind fixed upon the Divinity within, and look at all the household matters just as you would have looked at that picture. You know that when you look upon it as a witness, it is a source of enjoyment; when you get entangled in it, it is a source of misery. If we get entangled in the phenomena of this world, we are in a sad plight. When we look at it from an impersonal standpoint as a witness, we enjoy it, it is so lovely to us. Similarly realize the Divinity within. Hear all of Rama's lectures, and by gradual advancement you become convinced. *Rama guarantees that anybody in this world who hears all of Rama's speeches, would get his doubts removed, is sure to come to the conviction of*

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his own Divinity. First acquire a firm conviction in your Divinity or Godhead. Get that, and then by the process which will be given, by the methods which will be told, centre yourself in that Divinity. Become the same, realize yourself to be God, eternal and all-powerful. "The same am I, the same." Realize that, realize that, and look upon all your household concerns and all these matters as if they were that picture, as if you were not concerned at all. This seems to be paradoxical and self-contradictory. People say that if they do not get entangled in these matters, they can make no progress. Oh, you are wrong. The very moment you get entangled in these matters, you cease to make progress. When you are writing, the writing is being performed impersonally. At that time your egoism, your little self, false ego is altogether absent; automatically, mechanically is the work being done. It is a kind of reflex action, the hand goes on writing by itself. Why? Because you do not thrust your little self, your selfish ego into the matter. The very moment you begin to reflect in your mind, "Oh, I am writing splendidly, I am doing wonderfully," you will make a slip, your pen will slip.

Thus we see that work is done only when we get rid of the little selfish ego. The moment you assert the selfish ego, your work is spoiled. *The best work is the work that is done impersonally. Renunciation means getting rid of this little personal selfish ego, getting rid of this false idea of self*. The Sun shines. The Sun has no idea that he is working, but as the Sun is impersonal, he is so charming and attractive. The rivers flow; there is no little personal ego in their flowing but the work is being done. The lamp burns, but it is not the personal ego—"I am great, I am burning, I am shedding light"—that does the burning. The flowers bloom and send sweet fragrance all around, but they have no idea that they are very sweet, that they are very good.

Similarly let your work be impersonal, let your work be free from the taint of selfish egoism; let your work be just like the work of the stars and the Sun; let

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your work be like that of the moon. Then alone can your work be successful. Then alone can you really do anything in this world. All heroes, all men of genius had this secret, they possessed this master-key. They threw themselves in a state of impersonality, and then alone could their work be so prosperous. That is the rule. Give up the mistaken idea that unless you get yourself entangled in a matter, you will never prosper. You are wrong in believing that way.

The Law is that a man should be at rest, at peace, undisturbed, and the body should always be in motion; the mind to be subjected to the Laws of Statics and the body subjected to the Laws of Dynamics; the body at work and the internal Self always at rest. That is the law. Be free. Let things lie as truly but as softly as the landscape lies on the eyes. The landscape lies on the eyes truly, wholly, but how softly? It does not burden the eyes. All the landscape lies on the eyes, but the eyes are free, not burdened. Just so let your position be in your household matters, in your family or worldly life. You may see all these phenomena and be unentangled, be free; and this freedom can be attained only through a knowledge of the true Self, through realization of the perfect Truth, called Vedanta. Realize the true Divinity, and all the stars and planets will do your bidding.

Roll on, ye suns and stars, roll on,
Ye motes in dazzling Light of lights,
In me, the Sun of suns, roll on.
O orbs and globes mere eddies, waves
In me the surging oceans wide
Do rise and fall, vibrate, roll on.
O worlds, my planets, spindle, turn;
Expose me all your parts and sides,
And dancing, bask in light of life.
Do suns and stars or earths and seas
Revolve the shadows of my dream ?
I move, I turn, I come, I go.
The motion, moved and mover I.
No rest, no motion, mine or thine,
No words can ever me describe.
Twinkle, twinkle, little stars,

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Twinkling, winking, beckon, call me.
Answer first, O lovely stars,
Whither do you sing and call?
I'm the sparkle in your eyes.
I'm the life that in you lies.

This is your true Self ; this is what you are. Realize that and be free. Realize that and you are the master of the universe; realize that and you will find that all your business-matters, all your affairs by themselves, of their own accord, turn up before you in the most desirable way. You will see that success will have to seek you, and you will not have to seek success. You will see that this faith in the Divinity within, this realization of the God within will make the whole universe your abject slave, will make everything in this world subordinate to you. You will find that success and prosperity will seek you, and you will not have to seek them. "If the mountain does not come to Mohammad, Mohammad will go to the mountain." The very moment you stop seeking pleasure from those worldly objects and become free, realize the Divinity within you, you need not go to Mohammad. Mohammad will come to you. That is the Law. That is the secret, that is the hidden secret governing this world. You are that principle. Realize that, make your wife and children realize it. Be free yourself and set them free. There you make a heaven out of a veritable dungeon, you make a paradise for you in your homes, you make your most quarrelsome homes happy homes. There is no other way. There is no other way. There is no escape from this inevitable, unrelenting Law. This is the way, this is the only sesame; this is the only master-key which unlocks all the treasures in this world. If you realize the Divinity within you, you are free. Help others to realize it.

Om! Om! Om!

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MARRIED LIFE AND REALIZATION

Lecture delivered on February 1, 1903, *in San Francisco.*

My own Self in the form of ladies and gentlemen,

Can a married man aspire to the realization of the Self, his real Self?

This question was put to Rama sometime ago and it was fully answered at that time.

Rama will not take up this subject to-day, but will speak on a subject somewhat like it.

Reference was made there to the nature of desires—"As to what desire is, and how motives operate upon the nature of man, how desires fulfilled bring happiness, and how desires not fulfilled bring unhappiness, etc." This is a very long and complicated question, and is one to which Rama has given much earnest thought. The result of Rama's researches will be put into book-form under the title of *Dynamics of the Mind.**

Can a householder—a man living with his wife and children, or with his relatives or friends—in other words, can an ordinary man of the world ever realize Truth or the true Self? This is the question.

We shall take up one aspect of the question. Vedanta simply asks, "Can a sword kill your enemies?"

If this question can be answered in the affirmative, then the question "as to whether a worldly householder can realize Truth perfectly," can also be answered in the affirmative; it all depends upon the use we make of the sword or of the family ties. We can make the same sword kill or protect us from outside attacks : so a man by the misuse of family ties or family relations can kill himself,

* It is regretted that this book could not be put in the final shape. Only some rough notes on this subject written in his early days by Rama are available. It is unfortunate that the expression of the finest philosophy of Rama is denied to us by his early Nirvana.

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and retard his spiritual growth, or by the right use of the family relation he can elevate himself, raise himself, and realize God within him. Thus the question is similarly answered.

Our walks, our daily constitutionals can be a source of enjoyment and recreation; they can be a source of benefit and refinement if we take them properly; but the same walks can become a source of fatigue, annoyance and sickness to us if we abuse them.

Similarly with our family relations, they may raise and heal or destroy us.

There was a very good man who kept a very naughty and wicked servant. He used to do everything in a wrong way; he used to carry out the commands of his master in a curious way; in fact his way of doing things was such as to upset even the most serious man; it was such as to upset anybody. This faithful master was never annoyed, but always treated the servant in a most charming manner. At one time, one of the guests remonstrated against the servant; he was very much annoyed and displeased with his action and asked the master to dismiss him. The master said, "Your advice is very good, and it is given with the best intention; I know that you wish me well; I know that you want my work and business to prosper, and it is on this account that you give me this advice, but I know better, I know that my work is being spoiled, I know that my business suffers. But I keep this servant on the very ground or from the very fact of his being so unfaithful; it is his bad conduct and his wicked habits which make him so dear to me. I love him the more because he is a sinner, a wicked and unfaithful servant." This was a very strange way of speaking.

The master said, "This servant is the only person in the world, whom I came in contact with, that disobeys me; he is the only person who does things which are uncomplimentary, derogatory or detrimental to me. All others with whom I come in contact are so gentle, so pleasant, so loving that they dare not offend me, and so this man is out of the ordinary; he is a kind of dumb-

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bells, a kind of special training to my spiritual Self. Just as many people use dumb-bells, pulleys, or heavy weights to exercise the muscles in order to develop their physical strength, so this servant serves as a kind of weight or dumb-bells by which my spiritual body is strengthened. Through this servant I get strength. I am compelled to do a kind of wrestling with this servant which brings me strength."

So Rama brings this fact to your notice, and draws your attention to this matter, so that if you think your family ties are a hindrance, a stumbling block or a resistance, you need not get annoyed. Just follow the example of the faithful master; make difficulties and differences an additional source of strength and power.

Socrates had a wife, the most undesirable in the world. One day he was thinking very deeply, was philosophising, and his wife, as was her wont, approached him and spoke in very harsh, rough language; she reviled and insulted him and called him names; she demanded his attention; she asked him to attend to her to do this and that thing; but Socrates went on philosophising. His method was never to leave a problem until it was solved.

The wife roared and stormed at him, and still he did not listen. Then getting enraged, she took up a basin filled with dirty water and poured it upon his head. Was Socrates ruffled or annoyed? Not in the least. He smiled and laughed and said, "Today is proven the saying 'Oft-times when it roars it rains.'"

Always when she roared, it did not rain, but today she roared and stormed, and at the same time there came rain also. After that remark he continued his philosophising.

This shows that people must not become despondent about their capability of overcoming their temper. If one man, Socrates, could get such complete control over his temper, then all can. Even today are there not people who have control over their temper, and over their habits? Most certainly there are such people, and you can do this also by trying.

The way to realize the Truth or to realize your oneness

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with the Divinity, the way to realize the unison with the All, or your sameness with the whole world, the way to this Divine realization of the Self can be made smoother through your family ties if you will.

The object and the goal of each and all in the world, the end of Evolution in the world is that each and all should realize the Divinity within; that this little self should accumulate experience until it realizes its unity with God, until it realizes its oneness with Divinity. Even at the sword's point, it must be realized. That is the goal. If the ordinary man finds the family ties a hindrance, Rama says, the wife and children can be an aid to you.

The earth revolves round the sun. The earth must revolve. The moon wants to cling to be earth. What is the earth to do? The earth can take up the moon and satellites, and together with them the earth can revolve round the Sun.

So, O man or woman, if you have set up the task of being drawn towards the Sun of suns, take your companion with you, as the earth does the moon; and with your companion, like the moon, go on revolving round the Sun of suns, the Light of lights. Thus instead of making this one little body partake of the glory, light and lustre of the Sun, you can make your companion share with you glory and light and lustre of the same Sun. Thus instead of drawing but one soul, you can draw other souls. Instead of working through just one body, you can work through many bodies. They are all yours. All those bodies (as one body belongs to you) can belong to God, can glorify God. Just as when a man goes to a place and takes only one body with him, but he does not leave the head, the hands, the nose, the eyes, the ears, etc. behind; they all go.

Similarly Vedanta tells you that when you approach the knowledge of Heaven, when you realize the Truth, instead of carrying one-half of you to the knowledge of Heaven, you can take all; you can take the wife and children, you can take along your head, your heart, your hands, as it were.

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Thus before realizing your unity and unison with God, first realize your oneness with your wife and children. How can a man who has not realized his oneness with his wife and children, realize his oneness with all?

The natural way suggested by Vedanta is to begin with those with whom you are connected; let your being merge in those who are near and dear to you. Let your interests be one with their interest; let all the bodies be welded into one; let them become one stream, and then go on experiencing. After that you can take other families in; and rising by degrees, let all families be as your own body; and after you feel all bodies as your own, you can realize your oneness with God; you can take each and all with you.

In the Bible, we read about one St. John, the disciple whom Christ loved. Christ loved the whole world. This saying—"The disciple whom Christ loved" should be put in a slightly modified form, and then it becomes "The disciple who loved Christ." It gives you the clue to the Christian doctrine of Salvation through Christ.

"Action and reaction are equal and opposite." If Christ loved his disciple, then the disciple must have loved Christ. Christ could not have kept on loving him if this were not a fact, by the most inevitable law of nature. "Action and reaction being equal and opposite." Christ was a man of realization, he was one with Father, the All. He was one who had merged his mind, his intellect, his personality in the Divinity.

The disciples John, Peter, Paul, or any disciples, by connecting themselves with Chirst, by loving Christ (for connection comes through love and affection) and by feeling their oneness with Christ, naturally shared the Divinity of Christ.

Here, suppose, we have a body which is electrified. By keeping another body in contact with this electrified body, the non-electrified body receives the electricity from the electrified body.

Similarly the disciples in those days by the love of Christ, must partake of Christ's nature; and thus if

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Christ saves himself, the others must be saved through that love.

According to Vedanta, nobody can realize God unless his whole being is converted into Universal Love; unless he looks upon the whole universe as his body. This is the first step in the realization of Self or Truth; it is to become the whole world. Then the next step is to rise beyond that.

You remember, the other day, in a lecture, two kinds of illusions were referred to, *viz.*, Intrinsic and Extrinsic illusions.

To the Intrinsic illusion is due the idea of different personalities, the idea of difference of one from another; to the Intrinsic illusion is due the blindness which does not allow people to see God in each and all. It is the cause of the mental disease which forbids us from realizing the unity in all things in the world. The Extrinsic illusion is the outward variance, the illusion of name and form.

Thus in the worldly man both illusions must be dispelled. It is necessary, in the first place, to realize the unity in all bodies. This man who is to overcome both kinds of illusions, at first feels himself to be the Self of each and all, of the whole universe; he realizes his *Atman* to be the *Atman* or Self of all mankind, of the vegetable kingdom, all the trees, all rivers, all insects and worms; this is one stage of Realization. Here is a man who is helped by realizing in the elementary stages his oneness with his wife and children. When he realizes his oneness with the whole world, that is one stage. The next stage is when all outward forms, names and figures disappear, where this *Maya* entirely disappears, and then the whole world, which was the body, is dismissed, is merged in the Spirit.

Originally we have to realize the whole world as our body, and then the whole world which is realized as our body is dismissed, is merged in the Truth, in the Self which is my Self.

A man of realization first becomes the whole world, he thus becomes the saviour of the whole world. Thus

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you are your own saviour, that is the meaning of Vedanta.

The saying "Through Christ we realize God" means that through this state, which is the state of feeling the Self as one with the whole world, by passing through that stage, the Christ stage, you jump into the indestructible, ineffable Self. Thus before realizing the truth, before realizing the Self which is indestructible, which baffles all words and all descriptions, which surpasses all language—a state where there are no forms and names, no difference—before reaching that God-state, you must pass through a state where you find the true Self permeating and pervading all name and form. This state is the Christ state. Thus by passing through the Christ state you pass on to God, and this state is gained by gradually developing your oneness with each and all. The elementary lessons which practically teach you this, begin when you realize your oneness with the mother, the father, then the wife and children and friends, and by slow degrees you realize your oneness with the whole country and then the whole world and so on. This seems to be a very difficult task, but it is not so difficult. The beginning is difficult but after a while the progress is rapid. When once a man realizes his unity with one person and becomes merged, as it were, in another, he comes to realize himself to be one with each and all. Here realization practically shows that all affection in this world by an inevitable law of nature drives us onward to a state where the object of our affection will not be on the outside; where it will not be external colour, form, feature or symbols, but in the Soul within, in the underlying Reality more and more.

Everybody, from experience, can say something as to the correctness of this statement. When we grow in years, we find that the object of our affection becomes more and more refined; the centre of love becomes more and more smooth and intangible; it becomes more and more subtle.

Have not all persons in the world observed this in life to a greater or less extent? The time comes when in the object of our love, we do not mark the lines of the

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face, the irregularities of the features or countenance, we do not see the wrinkles, the external signs and symbols. We love the soul within, the affection within, the heart within, we love the purity within, the love within. Have not all observed or experienced that? Have not all seen that in our object of affection we do not often see the external faults, the defects of the body. We see only beauty, we are blind to all ugliness. If there is in that object of our love, true affection, our heart melts; it is drawn there. Then there comes a time when the centre of our love becomes more subtle, more refined than the gross, external colour, feature or signs and symbols; now there is already a step onward, an advance higher. There you are raised from external symbols, from the gross bodies to the refined emotions. Now beyond that is the next higher state when the centre of our love is not feeling, emotion, the purity of the mind or appearance of the object of our love, but when we love God or the Divinity within, we see the true Self, the *Atman* within. Well, when this stage is once reached; when the objects in the world become mere pictures, mere hieroglyphics; when we do not see the objects but see the Immutable behind all objects; when our looks happening to fasten upon this object or that one, enable our heart to see the Divinity or the true Self in them; when that state is reached, it is easy for a man to realize the unity, the oneness with the whole world. That is the Christ state. After remaining in this Christ state for some time, the next higher state will be when you are entirely merged in Divinity; when you are in a state of trance, a state of unison and absorption, a state of immersion; this is the state of God. We call that *Nirvana* or *Samadhi*, a state in which there is no vibration in the mind, no ruffle, no resistance.

How can we make our worldly connections and relations help us in realizing this state by degrees?

In India there are people who worship God in the same way as do the Roman Catholics; they worship God through images and idols. The images of God, of

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Rama and Krishna are worshipped. Rama and Krishna are the Christ of India.

An old lady came to a saint in India and asked if it was advisable for her to leave her house and her family and to retire to Brindaban (in India) where Krishna was born. Was it advisable for her to break her family ties, sever all her relations with each and all and retire to that lovely city, Brindaban, the Jerusalem of India?

This lady had her grandson with her. The sage replied, "See please, mark please, what is it that looks into your eyes through the eyes of your grandson? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child?" The lady said, "It must be God. In this dear little baby there is no thought of temptation or wickedness. This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again the sage said, "When you go to Brindaban, you shall have to cling to only one image of Krishna. There in the Jerusalem of India, there in that image of Divinity, yôu must worship the Divinity. Is not the body of the child just as good an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child, by regarding this child as the incarnation of Krishna. For God it is that looks through the eyes of the child; God it is that gives the child its power; God it is that works through the ears of the child; God it is that makes the child's hair grow; God it is that works through every pore of his body; it is Divinity.

According to the direction of the saint, she must no longer regard the child as her grandson, no longer look upon him as related to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to renunciation.

Renunciation does not mean asceticism. Renunciation means making everything holy. Renouncing the

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child does not mean giving up all connection with the child but thinking the child, the grandson to be God. Realizing the Divinity in each and all : this is renunciation according to Vedanta. Vedanta asks you not to give up your wife or your husband and other relations. Vedanta says, "Give up the wife as related to you, give up the wife as the wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend but realize the Godliness or Godhead in the friend."

Renounce the selfish, personal ties, see the Godliness in each and all; see the Divinity in each and all. This is what the Hindu Scriptures enjoin upon every husband and every wife to live. According to the directions of the Scriptures which were put in practice by Rama in his family relations, the wife had to wake up every morning and while Rama was absorbed in meditation, while Rama was feeling and realizing the Divinity, when he was lost in God, when he was beyond the body or the mind—when that nectar of sweet Immortality was being taken—then would the wife come, just as the Roman Catholics worship their images, so would she come and look at Rama, ignoring the body. Here as Rama had ignored the body, had risen above this materiality, had become one with Divinity, so the wife would see only the Divinity, God, nothing else. Thus sitting at a distance from Rama's body she would fix her eyes upon Rama's forehead; she being not so highly advanced, would think of this body, and thus while chanting Om, she would keep this body before her mind to such a degree that all other thoughts were shut out; the idea of her own body was entirely lost. She felt herself as transformed or merged in the body of Rama, but what about the spirit? There she felt and realized that her own self was the Self of Rama. She felt and realized that it was not Rama meditating, lost in God-consciousness, but that it was *she* lost in God-consciousness. Rama's meditation was hers, and she was feeling herself as one with the whole universe; there she felt and realized that she was the Self and Spirit of the whole world. This

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way she was a help to Rama, as it were, and Rama was a help to her. Now how can she be a help? When a wife regards her husband as God, when such thoughts and such currents tend to make her husband God, will not her mental energy, her force directed in this way, make her husband God? Will it not help the husband in realizing his own true Self to be God? Most certainly.

All Christian scientists know from personal experience that we can make any person feel the way we like.

Here is a wife sending forth such Divine thoughts, sending forth the thought that her husband is God; that thought is helping the husband to realize his oneness with God; so also, when the husband realizes his oneness with God, is the wife helped. O, what a spiritual union that is! What a grand union that is! Both help and are helped. Marriage or love founded on such spiritual union is the happiest in the world. All marriage relations brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form, or personal beauty, end in losses and are very unhappy. Such marriages eventually lead to heart-breaking, anxiety and trouble.

It is marriage which is based on spiritual union, which takes no account of the colour of the face, or the beauty of countenance or form, but sees the Divinity within, that is the only safe and abiding one. That only can bring happiness and joy.

A lady came to a saint and put the question, "My husband died a few months ago, what shall I do to save him?" Another, a gentleman came and said he was going to commit suicide because he had lost his only child, he could not bear the separation. Another man said he had lost his wife and he did not think it worth his while to live any longer. Now what answer did the saint make?

The lady was very despondent and very anxious to save her husband. The saint said, "You can save your husband; you need not be despondent; you should abide by my advice. Everyday whenever you feel despondent,

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or when the thought of your husband comes to you, sit down at once, close your eyes, and place before your mind the body of your husband, and you know that the object of our affection can immediately appear before our mind. When you get this picture before your mind or when you get the body of your husband before the mind, do not grieve or be sorry, do not sob or cry, by sobbing and crying, by shedding tears you simply make your husband cling to the earth, you fasten him to the world, and your work is perverted and degrading. You should not try to bring him down, you should not try to lower him or retard his progress. You can think of the different world of your husband, you can think of him not as dead (because with your eyes closed, the picture of the husband comes most vividly before you) but as living. When you have it before you, then feel, feel, realize that he is God; tell him, preach to him, say continually, pour forth this idea before him, "You are God, Divinity, you are the Lord; in your picture, in your body, in your form, it is the Divinity that is appearing to me."

When we approach a telephone apparatus and apply it to our ears, we hear something; we know that the sound does not come from that steel apparatus, but from the friend behind the scenes or at the other end. Similarly when you see the picture of your departed husband before you, realize that this picture has the Divinity behind it, tell it "*You are Divinity, you are God.*" This way you can save your departed husband.

Well, if we can save, raise and help our departed friends, we can no doubt save, raise and help our living friends by the same method.

Now when the husband and wife live this way, the whole union is simply one of spiritual advancement, a source of happiness to each other. You say that everywhere the husband wants to advance the happiness of his wife, to confer on her everything that will make her happy. On account of ignorance people think that they have adopted the proper way; they think that the proper way is to pamper to the other's tastes and thus make the other

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happy, but it is not so. You only degrade yourself and others by such ways. *The Law of Nature is that which makes me happy, must make you happy; that which is good for me is good for you; if I advance, you advance; my progress is your progress, I cannot fall sick myself without making the world fall sick; by keeping my body healthy, I keep the whole world healthy. Action and Reaction are opposite and equal.*

If I am really making you happy, I must also be happy. People think that pampering to one another's tastes brings happiness—surely it does not. It brings about hatred and heart-breakings.

By such acts both suffer; both feel they are miserable, heart-broken, annoyed. They are filled with anxiety and fear.

Well, these fears, annoyances are due to ignorance as to the method of making each other happy. If you want to make each other happy, you shall have to make this little selfish self advance; you shall have to make it realize the true spirit of the friend. Intense strength you will have to give her; intense strength must be reflected there. You will have to give each other knowledge; thus you will make your companions happy and be happy yourself in the long run. If you are really a well-wisher, you must give the things which are the true cause of happiness, and those things are knowledge and spiritual freedom. Impart it to your friends. It is the duty of every husband to educate the wife and of the wife to educate the husband. This is the way to really make each other happy. A husband, who is not a professor to his wife, or a wife through whom a husband is not elevated and educated, and a wife who is not possessed of spiritual freedom and knowledge, that husband or wife is far from being desirable. She is a sinner; so is the husband a culprit, a sinner who does not make his house a university for his wife.

As to the Immaculate Conception of Christ, Rama's explanation is this :—Mary, the mother of Christ, was pure, pious and God-loving, and she was a woman who had reached a certain degree of realization, a woman of God-vision. She was one with the Divinity. And the

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man Zacharius (Joseph stood by her afterwards in order to save her reputation) or if you are not willing to have Zacharius, we will say Joseph was also a very pure, pious, holy man, a man who realized the Divinity in all, who realized God. Both were young and were of mature age. It so happened that while Mary was entirely absorbed, and the husband was absorbed also, and while they were both in a state of absorption or immersion, as it were, on an occasion like that Mary conceived. She afterwards entirely forgot that anything like that had happened.

Often a child is awakened at night and given milk or perhaps candy; and on being asked the next day whether he had any milk or candy given him the night before, he will very often reply "O, I never got any, you never gave me anything, you gave it all to sister." It is a fact that the child took the milk or candy, but he had entirely forgotten it in the morning. The thing is that at night while drinking the milk or eating the candy, the child was in a state of super-consciousness, when the mind was somewhere else or as you know, in a state of somnambulism. Somnambulists walk in their sleep and do all sorts of curious things, and when asked about them next morning, they know nothing of what was done the previous night. Similarly Rama's version of the immaculate conception of Christ is that Mary became pregnant by Zacharius or Joseph, while both were in a state of super-consciousness, in a state of Divine consciousness, in a state of somnambulism. It was a state which makes you forget this little body, but you are in the God-body. In a state of that kind, they cohabited; she became pregnant, and when afterwards she was asked the cause of her being with child, she could say nothing. The Christians say, she conceived by the Holy Ghost, which means that being filled with the knowledge of God, being filled with the Holy Ghost, being merged in God-consciousness, she became pregnant; and thus Christ was the son of the Holy Ghost. The Laws of Nature were at that time just the same as they are now, and yet we can say Christ was the son of the Holy Ghost.

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Thus Rama says that this is the way the whole world should act, that many may come up as Christ. Purify your hearts, do not degrade them, if you wish your progeny to be Miltons, Shakespeares, Christs or great men, if you wish your progeny to be for the welfare of the whole world or your families. Rama asks you to live with your wives and children the kind of life which keeps you above these little selfish interests, the kind of life which keeps you in God, in Divinity, in the Holy Ghost, one with All. If the husband and wife be both filled with holy ideas, such sublime energy and such noble feelings, the children of such parents will be Christs. Christs can be produced today if you like.

The home should be the centre and not the boundary of affection. People make home the boundary of affection, so that affection and love may not go beyond that. The home and the wife should be the centre of affection, so that rays of love may radiate in all directions; your love should not be bound there; your wife should not be brought as the boundary of love and affection. Through your selfish thoughts you bring her low, and you bring yourself low; you work the ruin of both. The wife teaches you to love, and you should purify that love, and by making it the love of the whole world you should make that love of outside form, figure, colour or body, the love of the Absolute or the Divinity. If you then approach each and all and with that same love look at the grass, the flowers, the rivers, the hills, mountains and dales, then are you one with the whole world.

She is to teach you how to adjust your position with regard to the whole world; she is not to put you out of harmony with the world. Now Rama will tell you some of the spiritual laws. These spiritual laws govern all the affections of this world. Even if Rama does not tell you, you are experiencing them all the time and will continue to do so. But telling you will teach you to be on the alert, just as when a man driving in a coach runs across a stumbling-block which gives the coach a jolt, suffers a bad shock, as he is not aware of what is coming. If we

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tell him to be on his guard, this warning makes him cautious and enables him to avoid the shock. Similarly in your worldly affairs jolting comes, disaster comes, failures and heartaches come. Now when are these heartaches, these failures, disasters and disappointments to be expected? Rama lets you know and when you know that, you will not be shocked. The way is simple and you will avoid them as far as possible. *Here is a law as certain and true as any mathematical law; it is as sure as any physical fact. Whenever a man or woman begins to love any form, anybody, anything material, he is allowed to enjoy that material object for sometime, and just when that material object has got itself instilled into his heart, when it has permeated his whole being, just at that time the object will be removed. This is the Law. It cannot be avoided. There is no force which can avert, no force or power which can prevent an occurrence like that. From the most ancient times up to the very present day, there has never been an exception to this Law.*

Attach yourself to any outside object, cling to any name or personality, depend upon any great man, trust him, rely or lean upon him, and that staff will be removed, you will fall down. Lean upon a table, and if the table is taken away, you fall, you feel a shock. Now what does that teach? It teaches that we are not to make our affections rest upon these gross, material objects. These gross, material objects should not be the objects of our affection and yet we cannot get any love in our hearts but through these gross, material objects. It is through these gross material objects that we learn to love but when once that love has been taught to us, Nature tells us that this love cannot be chained to the objects. It must be advanced; it ought to approach the Divinity behind. Woe unto the man who does not apply the love which he has learned at the feet of the wife to this Divinity behind. You will be damned if you do not apply it; you will suffer. The wife and husband should grow together; and while she teaches us to love, that love must not be kept in this body, but must be applied to each and all, to the whole universe.

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Spiritual development does not germinate in a seed, sown in the soil of earthly pleasures. So when the seed of your love is sown in the earthly body of the wife or husband, that seed of love which was sown in the earthly body is, as it were, sown in the earth and covered over. That love is good when it dies and comes forth and bears fruit in the open air. Thus in the wife or husband sow the seed; but in the wife or husband or in the material object, the seed sown must die and come out in the open air to bear fruit. So far as affection for worldly objects is concerned, there will always be apparent failures. As the seed dies, the Law of Nature is that the same seed will one time make you realize God. *A man who has never loved can never realize God; that is a fact.*

It is usually taught that religion has nothing to do with worldly love. Rama tells you that it has; the right use of affection makes you realize God. "All other pleasures are not worth its pain." Really the same pure love makes you realize God and is the synonym for God.

The aim of the husband should be the elevation of the marriage tie, and not money-making and the wrong use of family relations. The same articles which originally were the means to happiness are made an end to bring unhappiness. Don't make the means an end. Money or wealth should be simply the resource to protect you from cold, to quench thirst or appease hunger and to keep you in a room where nobody can disturb you. Now see how little money we need to appease hunger, quench thirst or obtain clothing so that we are not caught by cold.

People say, "We catch cold." It is not cold that catches you, but you catch cold; it is not disease that catches you, it is you who hunt after and catch the disease. This expression is correct. To prevent yourself from catching cold, you must put on clothing, but such clothing is simply to protect you, to prevent you from catching cold. That clothing may be of a rough kind, it may be cheap clothing; it need not be so costly. We can live in small houses, not so dazzling, not so grand as these houses of today. We

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can have plain small houses which are quite sufficient to protect us from the attacks of animals or from other people; we have no need of these beautiful houses.

Men have made the beauty and grandeur of their houses the one great aim in itself, the beauty of clothing another thing, the complex nature of the eatables served on the table as the one end and aim; no, not end and aim, but simply means and end.

In the history of the world, some people lived in small huts and houses; they were poorly clad and poorly fed; yet they were the heroes of the world.

You know about Plato. The name Plato is *Racom* which in Persian means "the liver or dweller in a tub or cask." That was his house, that was where he used to retire from the world.

Just think, people who lived in such poverty did so much for the world.

Shakespeare's house on Strafford-on-Avon is not a grand house. During the first part of his life he was a poor man; during the last part of his life he accumulated a fortune.

In the first part of his life he took care of the visitors, took charge of the horses of the people who attended the theatre.

Newton was also a poor man. He used to express sorrow when he had no money to give to the poor or to buy books; but never at any other time was he sorry for his poverty. Just see, the people who were poorly fed and poorly clothed were those who did so much for the world. The Hindus in India formerly lived on the fruits of the forests. These people gave to the world its greatest Philosophy—Vedanta, the Philosophy of Freedom and Love.

Try to make great and good men of yourselves. Do not expend your energies, do not waste thought on building beautiful and grand houses. Many of your houses are large and grand, but the men in them are very small. There are large tombs in India, what do they contain? Nothing but rotten carcasses, crawling worms and snakes.

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Do not try to make your wife, your friends and yourself grand, by wasting energy on big houses and grand furniture. If you take this idea, if you realize that, if you perceive and know that the one aim and goal of life is not in wasting energy and accumulating riches, but in cultivating the inner powers, in educating yourself to free yourself, to become God, if you realize that and expend your energies in that direction, the family ties will be no obstacle unto you.

Some people say, "No, no, we can live in a simple style; but there are our guests. If we have but two finger bowls etc., what would they say?"

O dear one, do you live for yourself or for others? Live for yourself. It is no duty of theirs to interfere with your life. When you eat your food, do you eat or do they? Do you digest your food or do they digest it for you? When you see, is it the muscles of your own eyes or their eyes that help you to see? Be your own centre of gravity. Be self-sustaining. Have some backbone in you and care not for the opinions of your guests. Let not the secret of hospitality lie in board and bedding. People think that if they do not give their guests proper board and bedding, they are not hospitable. This makes the owner of the house an appendage to it. Please do not make yourselves appendages to property, but make that property an appendage to you. Realize your power.

When a guest comes to you, let him leave your house enlightened, elevated; let him leave it wiser than when he came; let this be your duty to your fellow-men. This is the way to make your household happy. This is the way a house-holder can make his household a stepping-stone instead of a stumbling-block. When a guest leaves wiser than when he came, care not fo rthe food or bedding. Give him something better, give him knowledge and wisdom. Let him share your love. Remember that even though I give you no penny, if I do you no bodily service, yet if I give you a smile lovingly, sincerely, earnestly, you cannot but be elvated and cheered up; a great service has been rendered. Giving a man money is nothing;

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it is just like a husband giving his wife money and then divorcing her. She does not want money, she wants love. By giving the man money, you play the part of a criminal, you want to dodge him off. Give him love and knowledge; enlighten him; raise him; this is grand hospitality and this you should have; this is the love you should entertain for your wife and children.

Om! Om! Om!

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UTILITY OF MARRIED LIFE

Lecture delivered on December 18, 1902 *in U. S. A.*

My own Self in the form of ladies and gentlemen,

Some objections on the teachings of Vedanta have been brought to Rama's notice. Somebody said the other day that if this be the Philosophy of the Hindus, then we can very easily see the causes of India's political fall. Another man told Rama that if the teachings of the Hindus, viz., Vedanta, this philosophy, this religion be the most sublime religion and philosophy in the world, how is it that India is so benighted and all the Christian lands so prosperous?

Rama is not going to answer these questions at this time, because if these questions were taken up, then the subject that was promised would have to be dropped. But these questions will be taken up in some succeeding lectures, and will be answered in such a way that all the people will be astounded. The people that think that Vedanta is the cause of India's downfall, will be simply surprised to hear the answers. There is no time to enter into these questions at this time. Rama simply requests all those who happen to hear anything of the teachings, not to be impatient, not to jump at conclusions at once. Rama wants them to have a little patience and hear the speaker through.

In the Alkoran, the Bible of the Mohammadans, there is a passage which runs like this: "Give ye yourselves up to unrighteousness, vice, devote your lives to drinking and sensuality and you are working your own ruin; you will then work your own ruin." A Mohammadan gentleman was seen drinking wine and running after pleasures of the flesh and enjoying carnal desires. A Mohammadan priest came up to him, and admonishing him told him not to do so, becuase he was infringing the rules laid down by their prophet; and then this, this drunkard, at once

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recited the first part of the verse in the Alkoran and said—"Look here. The Alkoran says, 'drink ye and make merry and give ye yourselves up to sensuality.' Here is the exact reading in Alkoran, our Scriptures, our Bible. The Alkoran, the Scriptures enjoined drinking and sensuality, why should we not?"

Then the priest said, "Brother, brother, what are you going to do? Read the succeeding part also, 'ye shall work your own ruin.' (This was the second part of the verse). Read the second part too." The drunkard replied, "There is not a man on the face of the earth who could put into practice the whole of the Alkoran. Let me put into practice this part. Nobody is expected or supposed to put into practice all the teachings in the Bible. Some can put into practice only a small fraction, and some a larger fraction; that is all. The whole of it nobody puts into practice, so why do you expect me to put into practice the whole of the verse? Let me enjoy the first part of the verse."

So Rama simply requests that the logic or philosophy of that Mohammadan drunkard ought not to be employed; the whole of the verse should be read, then the conclusion be drawn, not before that.

At one time Rama had a gold watch; among the trinkets attached to the chain, there was a toy watch, really a compass. It did not go, but by adjusting the needle in a certain way, it could strike *one*. Always one o'clock, no room for duality. That *One* you are; stand above time, space and causation; all these are ruled by you, not you by them—they are the servants of your imagination—two and three are unreal—the *One* is free from the bondage of time.

Q.—Can a married man aspire to realization?

In answer to a suggestion that this be put aside and Rama's chosen subject followed instead. Rama says that every subject is Rama's. This, if taken up thoroughly, will do you much good—but it is startling, you must hear it all. Perhaps it may look strange to the people of this country. But Rama does not care for this, he respects only you.

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Vedanta says in reply to this question, "Certainly, medicine is offered to the sick, and not to the one who is well."

Those most involved in the world and its dangers need it most of all. An unmarried man cannot so easily realize as one who is married and leads a family life in the right way; but in a careless way he cannot realize and is dragged down. The neglect of knowledge of the true connection between man and wife leads to much misery. Why should a subject so important and close to the heart be avoided? One aspect of this question—preparation for marriage—will not at present be taken up; this is a great subject and will be dealt in a later lecture.

After Rama's marriage, he and his wife lived single lives for two years, a fact, not mere talk.

Marriage is not detrimental, only the weakness that may be allowed to rule in it that is harmful indeed; lowering elements—fear, attachment to objects, form, and strengthening the idea, "I am the body, my companion is the body," craving, grasping sense of possession. If this be the way in which matrimonial relations are observed, then a man can never realize.

Penelope, weaving and unweaving, how can her work be ever finished? How can that man progress who constantly undoes all that he has gained? Vedanta says fearlessly that you must be inspired with strength, saturated with higher love, raised from the humiliation and abasement of what is falsely called love—rise above body-consciousness. This is the weaving process. When you see only the body in husband or wife, all is undone! How can you progress? Does it follow that people should not marry? No, but the use of marriage should be different. Grasp the teachings of Vedanta. Make marriage a means of raising yourself, it becomes a great help then. The stumbling-block becomes a stepping stone. When marriage is slavery to passion, each time you are satisfied, thraldom is intensified, you sink lower and lower.

Prophets speak against woman—say, "She is a door to hell." Rama differs. A man walking in the street,

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(a bottle of wine protruding from his pocket) meets a priest, asks the way to the jail, wishes to visit it, as Rama did last week. The priest has a stick in the hand and with it he touches the bottle. "Brother, this is the shortest way—it will surely guide you there." Thus is woman spoken of. The world is a jail— modern marriage surely leads you there. If man and woman are to cause each other's downfall, why did the same God, who wrote the Bible, write such a Bible in the hearts of man to seek woman? A contradiction. There is a secret meaning in this tie. It is ignorance which makes it a means of perdition. That is solely to be blamed, not the marriage relation. How to remove it, is the question. Here is a cipher—zero (illustration given). If the zero is placed on the right side of a decimal point, its value decreases—if on the left, it increases. Zero has no value except in its relation or position. So your position in this matter determines the value of relation.

Why does a man take pleasure in his wife? This must be investigated, or the difficulty cannot be solved. It is this pleasure which makes slaves of men. The Trojan War exemplifies it. This is what makes one girl a heroine and another not. It is false to say that this pleasure comes from the woman herself. We must understand the fallacy in that. There is no pleasure in her or in the body.

If all pleasure be centred in the object of Love, then wife and husband would always be a source of happiness to each other. But this we know is not true. After you have reaped your pleasure, in what state are you? Conscious of no more pleasure. When you are impotent, is she a source of pleasure? When your companion is diseased, when she is unfaithful, when you are ill, no pleasure resides in her. Here you have two separate entities—duality. When these are absent, there is perfect unity, not only of body but also of mind and soul then comes a state which cannot be described. Body is no body, world is no world; union, heaven, freedom, fearlessness, because no duality—identity, oneness exists. Annihilation of the world, it is utterly destroyed! An

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illusion no longer in existence. I am not the body, nor is she; above body, mind, world, Paradise regained, the goal reached, no state, no condition! That implies always that there is something else present. Vedanta says that you are then Power and Bliss, your true *Atman*. That you are—an astounding statement! When positive and negative form a perfect circle, then light comes in as an electric lamp, when turned on fully. In your bodies alone dynamo differentiates; electric circuit is completed, the poles come together—and the normal or original state is restored! Bliss, fearlessness, creative power, God present!—that is the original right Self, and then we can say, "This man is Son of God." When husband and wife are merged into fundamental principle, all melts into it, the whole world disappears—eaten up by *Atman*, all castes, colours, creeds are like rice, of which death is the seasoning. *Atman* eats it up, for *Atman* is the creative power.

On the other side we see, according to Vedanta, the ignorant man, not knowing, falls in love with outward appearance, unreal object, causes *Atman* to be disregarded and exterior signs only are thought of.

A man in a wood sees a book lying on the ground; lightning comes; he ignorantly thinks that the book has caused the lightning, cannot be persuaded otherwise, sees these two things together, and thinks one causes the other, being associated in his mind. So a man finds happiness in the union which is really not caused by man or woman, but by the reality of God.

What use do you make of this fact? You must realize then and there that when the mind is taken off matter and sensuality, and thinks only of happiness which is a force, a power, the true Self, there is no need to descend into the lower mind which disappears—this Divine Principle it is, which is the Sun, the Moon, the Power, the Infinite, beyond causation, time, space, an ocean in which all objects are like waves, ripples, eddies—forms of real, basic, fundamental principle—your bodies are these ripples and waves, the only cause of differentiation is form. A child looking at a river says "Brother, see, here is a breaker

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coming!" Here is water already, but prominence is given to phenomenon. "I'll show you a breaker, not a river!" Just so here, one indivisible God! Sun, Moon, bodies and ripples ring in the ocean of mentality—*meum* and *tuum*—so does man bring in plurality, which comes into phenomena, bodies collide, ripples counteract one another. If pleasure is only to come through the colliding of objects, then it is a mistake; but it is the presence of *Atman*, water, which manifests when waves break. The Vedantin wishes to teach the child what gold is, shows him a ring and says, "This is gold." The child says, "Is roundness gold? No. "Is colour gold?" No. "Smoothness or Weight?" No. No. How can an idea be given? Another object, also of gold, is shown, the idea is at last extracted—he realizes it. Identify the attributes and work them into life.

Birbal was asked by the King if the blind or men with sight were in majority? There was argument, and it was decided to put it to the proof. The king thought the minority to be blind. So Birbal came as a proof with a piece of cloth, and winding it round his head he asked, "What is this?" "A turban," was the answer. He put it on his shoulder and asked the people. "What is this?" "Shawl," was the reply. The third time he wore it as a loin cloth, and they called it as such. "Blind, blind all of You it is none of these, but cloth"—by names and forms is cloth concealed.

Realize what *Atman* is—to see gold you need not break it. When you think of man, women, eddies, breakers, cloth and gold, you do not think of the Reality behind.

Do not say that marriage is opposed to religion. See what the real state of happiness is, what real Self is, as a man aspiring to realization meditates upon true Bliss, Reality or Fundamental Principle. When you lose consciousness of identity with the real Self, meditate, eradicate the cause of bondage, and thus sink into Reality.

Om—That I am—verify. "Is that my *real* nature?" "Am I that?" If I am that, the world is only a ripple; why should I hanker after it? In body-consciousness, there is lust, desire. Argue with yourself, the Funda-

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mental Principle. From plexus the will-current thus rises higher and higher, the pressure soaring through brain still ascends. Passion abates by natural process—everything conquered abates. Why? Because in the blazing Sun does no electric light appear. In the darkness only does it shine forth and give light. Being led gradually into bright sunshine—sensual pleasure like a lamp, sheds no beam. It is unnatural to abuse and denounce. You cannot crush this save by rising above it—make use of the means and rise, Brother!

The world itself is a miracle. There is no need of other miracles. Fear is the cause of all sin which is only removed by knowing *Atman*. Realize purity and become pure. It is unnatural to teach any other religion.

Do come or do not come,
You are in Me.
Stay near, or stay far, wherever you be;
In Me you are, in Me you move,
Nay Me is Thee.
Dissolve in Me, and be the Blissful Sea.
Giver and not seeker—
Partaker of my nature, and be happy.

The logical, scientific, natural method practised in India is that the wife helps and does not hinder the husband.

After Rama had realized, he lived the family life two years more. His wife was told about Vedanta and she brought flowers, lights and became absorbed in Self. She kneels and worships, then looks at Rama until his body becomes to her an emblem, chants Om, thinks *Atman* in Rama, and in herself sees God, sends forth these thoughts, each sees God in the other, thus mutually they help each other, and obtain realization. Rama helped to raise her. This continued for sometime, then they passed months together, no idea of lower thoughts came to them, passion was conquered; there was mutual understanding; both were free. All idea of husband and wife was lost, there was no bondage. She did not conisder him as her husband, nor he, her as wife.

Domestic troubles are caused by narrowness of ideas and of possession. It is then that interests clash and

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marriage hindrances arise. Understand Vedanta and be free! There are no ties but nominal ones. Everyone is meant to be free. Allow your children to be absolutely free. That never spoils a man. The whole world is a heaven, and God will never be deceived.

Om! Om! Om!

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VEDANTIC IDEA ABOUT EATING MEAT

Lecture delivered in United States of America.

My own Self in the form of ladies and gentlemen,

Here is an important question.

Question—What about the eating of meat?

Answer—As to meat, people think that the people of India abstain from meat-eating on the ground of mercy to animals. It may be that there are some sects that abstain from meat-eating on that ground, but Vedantins at least do not.

Vedanta does not ask you to abstain from eating meat on that ground. O, no. Vedantins and usually Swamis do not eat meat, but they do not abstain from eating meat on the ground of cruelty to animals. That argument is not right.

According to Vednata, *all pity is weakness*. Now this may startle you, but it is so. So do philosophers think this system of pity which is the desire to please others, say, to cater to the desires or whims of others, this congeniality in company on the part of men and women is nothing else but a form of vanity, a form of idolatry and weakness. Is this pity or vanity, is this desire to please others a compliment to society? No, these are all properties of ignorance and nothing else.

How many sins, how many mistakes are committed in the name of pity? How many mistakes are made from the desire to be congenial in company?

Here is a man who happens to fall into the society of some young gentlemen who like to eat, drink and be merry. Well, some one of the young men proposes to have a drink. The others consent, and the stranger falls a victim to the desire or idea of being a good company, and he begins to drink simply to please them. There is no desire on his part to drink, but to please his fellow

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associates, he does as the others do. Here is the desire on his part to please others and this desire makes him take liquor. Another time this same gentleman falls in similar company and is again tempted to drink with the sole desire of pleasing others, and so it happens with him from time to time until there comes a time when he becomes an abject slave to the habit of drinking.

Similarly ladies also, with the sole motive of pleasing others do that which by slow degrees make them slave to certain habits. Thus Vedanta says that this desire to please others is at the bottom nothing else but ignorance, weakness and vanity combined. Never do a thing with the object of pleasing others. He is brave who can say 'no'. Your strength of character and bravery are manifested by your capacity of saying no.

Now about pity. How many people keep themselves in hell simply because they think they ought to have regard for the feelings of others? Call that which Rama speaks as a diabolical law; but it is that law the virtue of which you will one day realize.

Just mark how many people in the world are in hell, simply because of being pitiful, because they think it cruelty on their part to follow the truth, or to behave in obedience to the truth, because their relatives or friends are opposed, or because it will break a man's heart.

Vedanta says, if you object to Truth because it may break the heart, it is much more better that a body should die than that the Truth should be murdered. Vedanta says, "Have more regard for Truth than for the feelings of this or that individual"; because if you value the Truth, you are really valuing the friend. The more respect and attention you pay to his vanity or his desires, the more you are trying to murder his true Self which is Truth. "Have more regard for Truth than for his outside body."

Again, how many people are there who are creating hell for themselves by this idea of self-respect? A terribly misunderstood word is this self-respect. By the term 'self-respect.' They mean self-respect for this little body, this little personality.

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O Divinity, O God, in the form of mothers, sisters, fathers, brothers and children, see that self-respect means not the respect for these little bodies or the personality. See that self-respect means regard for Truth, regard for the real Self. By the kind of self-respect that you are encouraging, you are slandering your real Self under the cloak of self-respect.

You respect your Self when you are filled with God-consciousness, when you are filled with the thought of God within, then you are filled with self-respect. By the worship of the body you are committing suicide; you are digging a pit for yourselves.

As to meat, Vedanta says, "Have no clinging to your bodies; mind not whether your body lives or dies; care not whether people worship your body or pelt it with stones. Rise above it."

Let one person put a garment on the body and let another tear it off, it should matter not.

"No praise or blame when the praiser and the praised or the blamer and the blamed are one."

That being the case, if you realize your true Self, if to you the consciousness of this little body is unreal, then as far as you are concerned, regard for the outside flesh and blood of others will disappear.

Rama will break down today some of your most favourite superstitions.

Vedanta says, "Here is a Law — you can consider other idols to be real to the same degree as you look upon your own idol, the body to be real." That is the Law. You can conceive or regard the personality, the body of others, just in proportion as you regard your own personality or your own body to be real. That is the Law.

When you rise above the personality and the body, then to you the personality and the bodies, of others will be obliterated, they will be spiritualized and etherialized; they will no longer be gross as before. This being the case, the next thing for a man who has realized the Truth is that it should make no difference to him whether

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millions of suns and stars are hurled into nothingness. To him it matters not whether goats, sheep or oxen die; no, no, to him it makes no difference; he is above it. Krishna was acting as a charioteer for Arjuna, when the greatest war of the world was raging. There Arjuna felt dismayed and horrified; the thought of pity and mercy overwhelmed him. Then this hero trembled and quivered; he was overpowered with the thought of mercy. Krishna, the incarnation of God, Krishna, the greatest man that was ever born, Krishna, the Christ of the universe, not only of India, Krishna spoke to Arjuna and told him that this body he was not, this personality he was not, the true actor was the Divinity; Krishna told him that it was the Divinity acting through his body. There Krishna spoke to him and awakened in him God-consciousness, told him plainly what in reality he was, brought him out of fear, brought him out of anxiety and weakness. He told him that his real Self was imperishable, the same yesterday, today and for ever, that it was incapable of change, that it was immutable and unchangeable, and said to him, "Arjuna, you cannot die. Remove any of these bodies, but their real Self never dies. You never die; and even if you do not realize the whole truth and are confined within the four walls of transmigration, even then realize that it is not your personality, nor theirs which is reality; realize the true Self, that is God, and that never dies. Why should you shake and tremble? See what your present duty is; if your present duty of the world is to kill all these men, then kill them." Krishna tells him, "I am the God of gods, the Light of lights and am I not destroying every second millions upon millions of birds and animals, am I not hurling them into nothingness? Here am I, Nature, God, Providence, ever doing these things, yet I am always Immaculate and untainted. God kills, yet is God to blame? No, God is still pure." Now Krishna tells Arjuna, "If you realize the Truth, if you become one with God, if you realize your true Self, then your body becomes simply an instrument of Divinity. In the name of justice, duty, truth and right, if your body

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kills and destroys millions upon millions, you are pure, you are intact, you are untainted."

Such truth has to be realized by the people, and Rama should not refrain from speaking the truth whether you can realize it or not.

That was Vedanta which did not hesitate to destroy men, even the nearest and dearest relatives of Arjuna, who were his preceptors, his uncles, his brothers and others. Vedanta says that by killing Arjuna was not tainted. Then how can Vedanta hesitate in killing goats or sheep, oxen or any animals? Yet Vedanta tells you to abstain from meat entirely on other grounds.

Meat-eating puts you in a state or condition where you are not able to concentrate the mind easily. If you cannot abstain from meat-eating, if you cannot overcome the habit, then Vedanta says, "Have it; don't give it up." Different kinds of food produce different effects. If a man drinks wine, he becomes intoxicated; if a man takes opium, it produces a particular kind of effect; a man takes arsenic and it produces a particular kind of effect; so a particular kind of food produces a particular effect, and so does meat. The effect which meat produces on the body is not the effect which the students of religion require.

If you are a warrior or a person whose duties are active, then Vedanta says that you must eat meat as you require it and you must not live entirely on vegetable diet. As to other vocations, Rama says that you must try it on your own system. Some can do better, others worse, without it. The plan of nature is that the fittest must survive. Here we see big whales advance; they survive, and in order to make them survive, nature wishes them to live on small fish. Thousands upon thousands of small fish must perish but the big type must live on; it is the plan of nature. Thus we see in the mineral kingdom, that the earth, the soil perishes, and the vegetable kingdom survives; the vegetables feed upon the soil. Again in order that animals should survive, vegetables must perish, must be consumed; animals must feed upon vegetables,

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it is the plan of Nature. It is the plan of Nature that man, the highest type, must live on animals which must serve his purpose. Rama does not mean to eat animals but to use them; animals must serve man; then we see in the ordinary men of the world, the higher naturally go on advancing. When widespread wars and diseases come, the lower and weaker natures die for the sake of the higher ones; that is the plan of Nature. This Law governs the universe.

Thus Rama says, if by eating meat you can serve the cause of the world better, then eat it; if by abstaining from it, you can advance the higher truth, then abstain from it.

Everybody is to look upon his little self as God's Self. All are to do everything according to Vedanta, impersonally and unselfishly. You are to do everything as if you were not doing it; not doing it with this little ego, not from the standpoint of desire and *egoism*; this standpoint is to be discarded. When your body works in the world as Nature works, distributing work, making work, and finishing work for the All, with no selfish egotistic desire, it is work for the whole, for the All. If to advance the cause of the whole world, it becomes as necessary for this bodily machinery to feed upon meat, as it is necessary for certain wheels in a factory to be greased with oil, if it becomes necessary for your body to be lubricated with meat, as it is necessary for those certain wheels to be lubricated with oil, then do not shrink from eating it. But it becomes a sin when you want to eat meat to enjoy its relish. It will become a sin, as everything else, if you do it with the idea of gratifying your desires. Then it becomes a sin.

There are people in India, who in passing through the streets faint at the sight of the dead body of an animal hanging in the shops. They can't bear the sight, let alone eatig it.

It becomes a sin when you eat meat with the idea of gratifying your selfish taste; but if you take it in the same way as medicine, if you take it with the sole object of

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doing important work, and to keep your body at its best to advance the cause of humanity, then it is no sin.

People make taste the primary motive. If a thing tastes good and is also a help to advance the cause of truth take it; but to take a thing only because it is sweet won't do. Usually things which are palatable are also useful, but it is not always so.

This question suggests another. How often are the Scriptures misread, how often are books misinterpreted? This is the great bane of society—this misreading of the Scriptures and the wrong use of the so-called sacred Scriptures or texts.

It is said that a Milton is required to read Milton. Very true. So also it requires a prophet to understand a prophet, and in order to understand Christ you must become a Christ. To understand the Vedas, you must become the *Rishis* of the Vedas. How well is this idea put forth by Vedantin writers, whose writings are made use of, but whose names are not used. These people realized to such an extent that the body of the reader was their body. In the Vedas we find such expressions—"O people, rise above the Vedas, use the teachings and profit by them. Rise above the gods and angels; see what you are. You are everything." So does Jesus say. We can pick out texts in the Bible, which have a meaning of this kind—"The kingdom of heaven is within you." People make an entirely wrong use of it; they misinterpret the meaning. This reminds Rama of a story.

There was once a preceptor who being very tired lay down on a sofa and asked his disciple to come and massage him by treading on his legs. That is a practice most frequently followed in India. So the preceptor asked the boy to massage him, but the boy said, "No, no, master, never will I do that; your body is too sacred, your personality too holy. I dare not put my feet on your body, that would be a sacrilege; I will not commit such a sacrilege; I will do anything for you, I will give my life for you but I will not tread on your body." The preceptor said, "O son, come, I am very tired, come, come, and

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massage my body." The boy began to weep but could not be persuaded to commit such a sacrilege. The preceptor said, "O foolish boy, you do not want to tread upon my lower limbs, you do not want to insult my body, but you trample upon my sacred lips, you trample upon my sacred face; this is more sacrilegious. Is it more sacrilegious to trample upon the word of the master or to massage his body?"

People will very readily trample upon the sacred Scriptures of Jesus or Mohammad or of the Vedas, but will regard this flesh and blood as sacred and holy, the same flesh and blood which Christ asked the people to eat. Did not Christ ask the people to eat of his flesh and drink of his blood at the last supper? When the bread was broken, he said, "This is my flesh, this is my blood." This is what all prophets see. They see Divinity in all personality, in all bodies; they wish to master them; they wish them to rise above their bodies; they wish them to tread upon their bodies, but you would rather tread upon their sacred communications than massage their bodies.

Rise above the personality, seek the God within. If Christ ever lived in this world, he lives in your bodies. Let Christ be the starting point of your religion, let him be the starting point of your advancement, let him be not your boundary line, and do not let him be a thorn around you. Let him be the starting point of your religion, of your advancement. Become Christ yourself and understand the meaning of Christ.

Well, what happens at present? People who do not wish to get rid of their little false Satanic ego, want to materialize Christ, and they also want to keep God under a veil. They want to keep God personified and objectified. Instead of raising themselves to God, they want to bring God to their level. This is illustrated by two funny words in the Bible, *viz.*, "The Spirit of God brooded over the waters."

There was a boy, the son of a wine merchant in India. He was put to school and began to learn English.

In India especially in the missionary schools, it is

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the Bible that is taught first. The English reading was concerned with the Bible. Well, when the boy came to this passage, "The Spirit of God brooded over the waters," he was puzzled. The boy knew the word 'spirit', and he knew the word 'brooded' and the word 'water', but he did not know the word 'God', and he said, " the Spirit of God brooded. Does God mean barley, corn or grapes? I know spirits come from barley and corn or grapes etc.," and he thought here was a queer kind of wine put in the ocean. His father used to mix alcoholic spirits with water, and he was acquainted with that kind of spirits, but here was a queer kind of mixture.

O, this is the way people misinterpret the Scripture, because they live in wine shops too much, becuase they live in materiality too much, and those sublime and sacred Scriptures are taken in the gross sense and materialized.

There was a man employed in the army. He was in love with a lady and his superior officer was also in love with the same lady. This lady had given her heart to the officer of the lower rank. The subordinate officer took leave from the army and went home, and the lady embraced the opportunity to be present at his home also. The marriage was arranged and he thought it necessary to get his leave of absence extended; so he wired to his superior officer to extend his leave of absence. The superior officer came to know about the whole affair, and he knew that the leave of absence was wanted that this officer might marry the lady. Now the superior officer was jealous and did not wish to grant the leave, so in answer telegraphed this hasty message in laconic language— "Join at once." He meant that the subordinate officer should join the army at once. This man was reading the message which said, "Join at once," and he wanted very much to stay away, but the message said, "Join at once." He felt very disappointed and worried over the matter. While he was in this state of mind, the lady came in and seeing him so despondent wanted to know the cause. He showed her the telegram. The quick wit of the lady helped her to interpret the message to her own

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advantage and she put a most gladsome interpretation upon the message. She was rejoicing and dancing. She asked him why he was so miserable; she thought he ought to rejoice. She was preparing to leave the room, when he asked her why she was leaving so quickly, and she replied, "To make all preparations for a hasty marriage." That is the way people read their own meaning into the sacred Scriptures. Such interpretation might have done well for the lady who wanted to get married but it won't do for the interpretation of the Scriptures.

The Scriptures tell us, "The body is the temple of God." This text is most abused. Indeed the body is the temple of God, but did that text mean that you should make the temple all-in-all and forget the God within ? The object of the temple was not the same as that of the Roman Catholic temples of today. People forget the Divinity within and make the temple the all-in-all.

It was meant by that passage that the Divinity, the God within was to be worshipped and not the temple.

People enter the temple and forget the God within. So when they read, "The body is the temple of God," they misinterpret the meaning and make the wrong use of it and pamper the body. It is sometimes seen that people want to pay too much regard to the body, and pamper to their vanity and whims, and they quote this passage to justify such acts. This quotation is made a fort to guard their vanity, weakness and ignorance.

Here is an abuse of the text. It is a good thing that they do not make a still grosser use of the word 'temple.' When a certain student reads the text, "The body is the temple of God," he puts the question—"Where are the ears of God?" It is a good thing they do not put a grosser interpretation upon the text; the interpretation already put upon it, is gross enough.

If the body is the temple of God, you should forget it, it is intended to be forgotten; the higher use of the temple is to forget it, and not to pamper and burden it with all sort of treasures. Realize the God within; the temple will take care of itself.

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Is not God omnipresent? Is not the temple of God everywhere? The sun is the temple of God. Are not all the stars the temples of God? Everything is the temple of God. Rama says every object is the temple of God; the body is the temple of God, because the body is nearest to you. Every object teaches you Divinity. The origin of every object is God. As to this Rama wants to tell you one thing, to give a message from Heaven to all those who suffer from heartaches, from inner pangs, anguish or trouble.

God sends this message in the pages of the past history of the whole universe. God sends this message in your veins, in your nerves, in your brain. God is preaching the message in every household, in every family. Hear this message, attend to it, and save yourselves. Disregard this message, respect it not, and hang yourselves, die, perish; there is no alternative.

How many times a-day does a man die? Whenever you feel frightened or feel undue misery, whenever you are in that fearful state, there is death; you forget God within. Listen to it and save yourselves; disregard it and perish that very moment.

This is the Law, unrelenting, inviolable, very severe and very hard. This is the Law. What is the message? Hear it. "All those who want to be worshipped, must suffer crucifixion." Christ suffered crucifixion first and was worshipped afterwards. Buddha suffered crucifixion first and was worshipped afterwards. Socrates suffered crucifixion first and his body is worshipped today. Bruno died first and he was respected afterwards. A thousand prophets in India suffered crucifixion first and were worshipped afterwards. These people paid the price first and got the reward afterwards.

It is a fact that all these prophets paid the price first and got their reward afterwards; but what of the other people of world? What about men and women in this world? They want to purchase first and to avoid the price; but the price must be paid.

Everybody wants to be worshipped. Worship means

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love and respect and honour; everybody wants to be loved, respected and honoured, and they want to get devotion all round. They want to get flatterers all round them. Everybody in the world is suffering from this disease of worldliness, this disease of vanity, this disease of love for the body, this love for the body of others, this deep-rooted disease, this ignorance which makes you believe in the body as the Self, which makes you mistake the body for the Reality within you; this ignorance which changes itself into the disease of a craving for worship. This disease, this idea of being worshipped cannot be enjoyed without paying the proper price for it. This Divine Law of God spares not anybody, spares neither Christ nor Krishna. Christ had to pay the price, crucifixion first and was worshipped afterwards. According to the Law Socrates paid the price first and was worshipped afterwards.

All the prophets paid the price first and were worshipped afterwards. Your Napoleon, Washington and others paid the price first and were worshipped afterwards. Newton and others live in the grave, are living in the grave, the life which before was a life of crucifixion. They are above the body, above the pangs of hunger and thirst.

Read the life of Newton, and you will see that many times he forgot to take his meals. These people paid the price first and got the worship afterwards.

This Law spares not; it is no respecter of persons; it respects not your sinners, your saints, your prophets or your philosophers; it is the unrelenting, inexorable Law. Now who are you to expect a special dispensation in your case, to expect a special regard for your bodies? If you expect to be worshipped, loved or honoured by others, if you expect to be respected or made much of by others, you must pay the price.

In the play of "*The Jewess*," the Jewess wanted to be worshipped by Joseph. All right, you may be worshipped first; she was worshipped first, but she had to pay the price. Even if Nature, Providence or God has some

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regard for you and something is sent to your house, it does not mean that He will demand no price. If we had paid the price beforehand, it would have been all right, but now He has sent the book, and so there is a very keen demand to get the price.

The Jewess got worship from Joseph but had to pay the price. For five years she was raving crazy, mad in love. Ignorance must pay the penalty, the price.

What happens to every hero in every novel or drama, happens in the whole history of the world. The Law is to get rid of the little self; then only will you be properly loved and never otherwise.

The way to get the desires satisfied is to give up these desires. There is a beautiful word in the Persian language called *matlab*, one meaning of the word is 'desire,' the other is 'never ask.' It is a wonderful word. The real desires you possess must be given up in order to be satisfied. Rise above the desires, rise above the personality, above this little body.

Here is a lamp. Moths are fond of the lamp, they are in love with the lamp, and they come and burn their bodies for it. Now burning is looked upon in Asia as a sign of love, and they say, "Here are moths so much in love with the lamp that they burn themselves."

Vedanta says, "No, no, it is the lamp which burns itself first and then is loved afterwards."

Similarly rise above the body, burn up this personality of yours, singe it, consume it, burn it up, then and then only will you see your desires fulfilled. Then will worship be accorded to you; then will the objects of your desires worship you! In other words, "Deny yourself." It is easy to say, but it must be put into practice.

It is not in churches that you are done with God, not in temples, not in going through ceremonies are you done with God and get freedom. It won't do to have paid court to God. You must deny yourself everyday of your life. In ordinary transactions with your friends, in buying things in the market, in your relations with relatives, you have to realize it.

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A boy learning the multiplication table is taught the rules of multiplication. The rules of multiplication come to the memory and mind of the boy, but that alone will not suffice. His intellect only has learnt the 'Rule of Three, he will have to prove and practise until it becomes part of him, so to speak; it will have to be at his fingers' ends. So long as you know a rule by heart, it is in your brain only and you sometimes make mistakes. Mistakes cannot be avoided unless you work out hundreds and hundreds of sums, and get them at your fingers' ends; then only are you in a position to work out without making mistakes.

Just so, you read in the Bible "Deny yourself," and you read it as a boy learns the Rule of Three. It won't do. You will have to apply it to your everyday surroundings; you will have to concentrate your mind on it; it will have to be worked out and practised over and over again; the sum will have to be worked out by denying yourself.

In your talks to children, apply this rule. While walking in the street, deny yourself. While cracking jokes apply this rule; you must work out, you must examine this sum. It is not an easy task to learn Vedanta. *The book of Vedanta can be easily told, but Vedanta must be learned through yourself.* What makes the work light is constant practice, discrimination and getting Vedanta at your fingers' ends, so to speak.

While a professor of mathematics, Rama could solve mathematical problems as fast as he could write them down. They were so easily handled. Why? Because the different rules had been learnt until Rama had them at his fingers' ends. Rama was so practised that (for example) taking 18 digits as multiplicand and 17 digits as the multiplier, Rama could tell the result instantly in a single line. How? By practice. Thus must your temple be not only in your heart. The temple of Vedanta is in the street, in your bed, in your study, in your dining room, in your drawing room, in your parlour. These are the temples where you have to live and realize the Truth; these are places where you have to work out your examples.

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When Rama was a boy, he was one day walking along the roadside, reading a book. A gentleman came along and cracked a joke with Rama. He said, "What are you doing here? This is not a school, young sir, throw aside your book." Rama replied, "The whole world is my school." Now does Rama realize what your school should be.

If Vedanta is not practised in everyday life, what is the use of it? Vedanta, printed in books and placed on shelves to be eaten up by worms, won't do. You must live it.

They call Vedanta fire. If Vedanta does not remove our misery and suffering, then this Divine fire is not even of the same rank as the material fire which cooks your food, which appeases your hunger and which removes chill. If Vedanta does not remove your chill, if it does not make you happy, if it does not cast off your burdens; then kick it aside. You learn to realize Vedanta, you acquire it only when you put it into practice.

There was once a man, Yudhishthir. He was the heir-apparent to the throne of India. There is a story related of his boyhood. He was reading in school with his younger brothers. There were many brothers. One day Head Master, the Examiner came to examine those boys. The Principal came and asked them how far they had advanced, and the younger boys laid before the master all they had read. When the time came for this boy, the master put the usual question to him, and the boy opened the primer and said in a cheerful happy tone, not the least ashamed, "I have learnt the alphabet, and I have learnt the first sentence." The master said, "Is that all?" "Have you learnt anything more?" The boy said hesitatingly, "The second sentence." The prince, the dear little boy said this cheerfully and happily; but the master was exasperated, becuase he expected him to apply himself to possess high knowledge and great wisdom, and not to be snail-slow. The master asked him to stand before him. He was very cruel and thought 'to spare the rod was to spoil the child.' You know, professors think

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that to break rods upon children moulds the children, and the more rods they break, the better moulded are the children. That condition of mind made the master very cruel and he began to beat and thrash the boy, but the latter kept his calm, he was cheerful as before, he was as happy as ever. The master beat him a few minutes, but found no signs of anger or anxiety, fear or sorrow on the beautiful face of the prince, and his heart relented even as stones might have melted, so to say looking at the boy's face. The master reflected and said to himself, "What is the matter ? How is it that this boy who by one word can get me dismissed, who is one day to rule me and the whole of India, is so calm? I am so severe on him and he does not resent it in the least. I was harsh to the other brothers and they resented it, and one of them took hold of the rod and beat me; but this boy preserves his temper. He is cheerful, calm and quite." Then the eyes of the master fell upon the first sentence which the boy had learnt.

You know, in India, the primers do not begin with dogs and cats. In India, primers begin with God and the beautiful advice. Now the first sentence after the alphabet in the book in Sanskrit was "Never lose your temper, never get annoyed, have no anger." The second sentence was "Speak the truth, ever speak the truth." The boy had said he had learnt the first sentence, but he hesitatingly said he had learnt the second sentence. Now the master's eyes fell upon the first sentence, "Lose not your temper, have no anger," and then he looked at the face of the boy. One eye of the master was on the face of the boy and the other eye on the sentence in the book; then the meaning of the sentence flashed through his mind.

Then the face of the boy told the meaning of the sentence. The face of the boy was the incarnation of the sentence written in the book, "Never get angry." The calm, placid, bright, happy, cheerful and beautiful face of the boy brought home to the heart of the teacher the meaning of the sentence, "Never get angry."

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Heretofore the master had transgressed; he had learnt the substance of the sentence originally through the lips. Now did the master know that this sentence was not to be talked out like parrots, but could be lived, could be carried into effect; and then he realized how little was his own knowledge. He felt ashamed within himself that he had not learnt the first sentence, when a boy had really learnt it. You know, the boy, by learning a thing, did not mean learning it by rote; but by learning he meant practising, carrying into effect, realizing, feeling and becoming one with it. This was the meaning of learning to this boy.

No sooner did the master understand the meaning of learning than the stick fell from his hand; his heart relented. He took up the boy and clasped him in his arms and kissed his forehead; and then he felt his own ignorance and his lack of practical knowledge to such an extent that he felt ashamed of himself. He patted the boy on the back and said, "Son, dear Prince, I congratulate you on having truly learnt at least one sentence. I congratualte you that you have properly learnt at least one sentence of the Scriptures. Ah! I do not know even one sentence, I have not learnt even one sentence, for I get angry and I lose my temper; anything will put me in temper. O my son, pity me, you know more, you are more learned than I." When the master spoke thus, when he cheered the boy, the boy said, "Father, father, I have not yet learnt this sentence thoroughly, because I felt some signs of anger and resentment in my heart. When I received a five minutes' thrashing, I felt signs of anger in my heart." Thus was he speaking the meaning of the second sentence; thus was he speaking out the truth, when there was every temptation to conceal his inner weakness, on an occasion when he was being flattered. To reveal by his own acts the weakness lurking in his soul, the child proved that he had learnt the second sentence also, "Speak the truth." By his acts, through his life, he lived the second sentence.

This is the way to read things; this is the way to learn Vedanta, live Vedanta, practise Vedanta.

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Now Rama says, nobody can redeem you, you must redeem yourself, you are your own saviour. Early in the morning when you chant *Om*, make firm and strong resolutions to live it, to practise it. In every act you undertake, before beginning to do it, be on your guard. Just as when going to the river to bathe, you prepare yourself for swimming; so when you begin a task, when you go to see somebody, when you are to meet some person, before that just prepare yourself for the way. Just as when you go to the river to bathe, you strip yourselves; just so must you strip yourselves of this false ego, this personality, this temple of God. Strip yourselves of all vanity, feel God, and realize the true Self, and be determined to see God in everybody. When you go to a friend, or when you go anywhere, go prepared, and when you are ready to do things, you will not fail; you will keep your balance, you will lose nothing. When a thing is done and you return from the friend's house, or from anybody whom you may have met, prepare yourself again.

If your hands are soiled, you wash them. If a lady or gentleman sees a spot on the clothing, they begin at once to cleanse it. Similarly after having passed in the company of those where your personality and egoism were made manifest, immediately after leaving them your first work is to wash your hands, then sit in your God-head again.

Again when you are annoyed or distressed, when your balance is disturbed, what should you do? Follow the very same process of balancing.

The doctor's balancing scales when exposed to the air are disturbed, they oscillate up and down, and what do they do to remedy it? They keep them in a quite place and the time comes when the balance will be perfect and the scales will be at rest. Similarly when your mind is rued or annoyed, shut yourselves up in a room; leave the company of your friends and return to solitude. Time and solitude will make you strong; chant *Om* and think Vedanta, think and realize your Divinity, your Godhead, and you will be quickly restored, you will gain your balance and be at rest.

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If you think that your soul is disturbed or annoyed, if you think that your mind is disturbed, if the thought of anger, hostility, anxiety or fear is in your mind, what must you do? O, you have no right to show your face to anybody. A face pitted with smallpox should not be shown to anybody. You should shut yourselves up in quarantine, you are cholera-struck, you are plague-stricken, you are infected with a contagious disease, and you have no right to appear in society; heal yourself first and then come out.

Well, if the face or dress of a lady or gentleman be soiled, O! he or she will never appear in society. Similarly if your soul is soiled, if you are stricken with a contagious disease, so to say, if your real nature is suffereing from cholera, never, never come out in society. Sit alone, chant *Om*, feel God and when you think God, when you feel God, then come out.

Rama tells you that if you begin to feel this power, you will find a marked change in your life.

People want to eat fruit, but they want to cut down the tree that bears the fruit, they want to be happy and to enjoy themselves, but they do not want to live in the Truth. Enjoyment and happiness come only when a person lives in his Godhead, lives in the Divinity.

People want to get these bodies worshipped, they want to get all the comforts for these little bodies but they want to avoid the price; but it won't do. You can live in cities, you can carry on this herculean labour within yourself; it is possible, it depends upon your own stamina.

Rama tells you he is really above fear, above anxiety, above annoyance, but it is achieved by constant practice. It has brought Rama up from a state of the lowest depths of weakness and superstition. At one time Rama was most superstitious; every whiff of wind threw Rama off his balance. If one man can do this, you can.

Om! Om! Om!

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RAMA'S POEMS

THE MOON

The moonlight sleeps on the lawn of my garden,
The moon swings on the clouds, her cloak flaps on my garden.
The moonlight! O the moonlight! it shimmers, how it glimmers!
The breeze redolent with the light, while kissing how it lingers!
The moonlight floats on the boats of the wavelets
As guided by zephyrs they glide on the lake.
The moon, Oh the moonie! She perches on trees,
Casts shadows and lights that sway on the breeze.
The moon! Oh she swims in the lake of the skies.
Come, catch me, you moonie; with me could you fly?
The moon, how she mingles, with playmates, the stars!
She clasps them by fingers of light, and how dancing they are!
The moon, how she dived in the eyes of a boy
He learnt all her secret and took her for toy.
Who lent you this beauty, O Silver Ball?
My dream is her lustre and silver and all.

Om!

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ON THE TOMB OF THE FREE

1

Come not to my grave with your mournings
With your lamentations and tears,
With your sad forebodings and fears
When my lips are dumb
Do not thus come.

2

Bring no long train of carriages,
No horse crowned with waving plumes,
Which the gaunt glory of death illumes
But with hands on my breast,
Let me rest.

3

Insult not my dust with your pity,
Ye who are left on this desolate shore
Still to suffer and lose and deplore,
'Tis I should, as I do
Pity you.

4

For me no more are the hardships,
The bitterness, heartaches and strife,
The sadness, and sorrows of life,
But the glory divine
This is mine.

5

Poor creatures? Afraid of the darkness,
Who groan at the anguish to come.
How silent I go to my home!
Cease your sorrowful bell
I am well."

Om!

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I KNOW THEE

1

I know Thee, I know Thee, O Love.
You may shrink or shirk or shake my locks.
Thine heart is mine, I read it as a book.
I know Thee, I know Thee, O Love.

2

Dark vestures of scowls and frowns, garments
O Bright,
These chimneys and globes cannot hide Thee,
O Light.
I know Thee, I know Thee, O Love.

3

Sweet, sweet are Thy smiles,
Sweet wrinkles and threats!
'Tis the Ocean of Nectar that ripples and frets
I know Thee, I know Thee! O Love.

4

Not to know Thee is misery,
To know Thee is bliss,
In stars, winds and flowers I hug Thee and
kiss.
I know Thee, I know thee, O Love.

Om!

LOVE'S CONSECRATION

Take my life and let it be consecrated Lord to Thee
Take my heart and let it be full saturated Love, with
Thee.
Take my eyes and let them be intoxicated, God!
with Thee.
Take my hands and let them be engaged in sweating
Truth for Thee.
Beautiful eyes are those that show beautiful thought
that burn below.
Beautiful lips are those whose words

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Leap from the heart like songs of birds.
Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the whole day through.
I was not born, nor grow, nor die.
Dumb nature through the body works.
It is the Ego sows and reaps.
Not I the Self unchanging.

Om!

PEACE LIKE A RIVER FLOWS TO ME

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganga flows,
It flows from all my hair and toes
O fetch me quick my wedding robes
White robes of light, bright rays of gold,
Slips on, lo! once for all the veil to fling!
Flow, flow, O wreaths, flow fair and free,
Flow wreaths of tears of joy, flow free.
What glorious aureole, wondrous ring.
O nectar of life! O magic wine.
To fill my pores of body and mind!
Come fish, come dogs, come all who please
Come powers of nature, bird and beast.
Dirnk deep my blood my flesh do eat.
O come, partake of marriage feast
I dance, I dance with glee
In stars, in suns, in oceans free,
In moons and clouds, in winds I dance,
In will, emotions, mind I dance
I sing, I sing, I am symphony.
I'm boundless ocean of Harmony.
The subject which perceives,
The object—thing perceived,
As waves in me they double
In me the world's a bubble.

Om!

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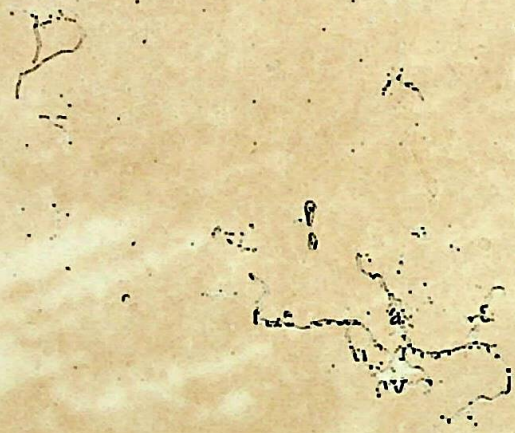

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